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ANALYSIS
OF THE FOUR
PARALLEL GOSPELS,

COLLATED BY
EDWARD SALMON
(Late Barrister-at-Law).



London :
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1876.

101. h. 165.

PRELIMINARY REMARKS.

THE TEXT of the four Gospels, as extracted in the following pages, has been entirely drawn from the PARALLEL GOSPELS : a work compiled as far back as the year 1829, but published at the same period as the present ANALYSIS. No comment has been here introduced which is not based on the text of those Gospels.

As the careful student will insist on minutely examining those extracts with the originals from which they have been derived ; he will feel, if not the Necessity, at least the increased Facility, which will be obtained by laying that work before him when examining the present Epitome of it : since he will there see the entire contents of the four Gospels brought into the same pages, and side by side with the *undisturbed* text of St. Matthew : instead of being obliged to search out the several parallel Passages of each Evangelist, whether identical or varied, through the chapters of the Testament in ordinary use.

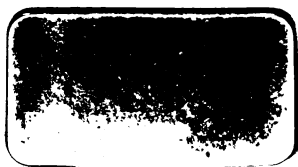
A short summary of all that has descended to us from the Fathers of the *second century*, material to the date or authorship of the Gospels, is premised.

The present ANALYSIS does not pretend to contain an exhaustive notice of *all* the additions, variations and contradictions which are distinguishable in the Text of the several Evangelists—some of them are no further noticed than by being printed in Italics—but only to call attention to the more salient differences. Each Inquirer will be gratified by following out the examination for himself.

But it was the strong conviction that in the GOSPELS THEMSELVES *the genuine substance of the CHRISTIAN REVELATION must be sought for, and found* ; and that not only each existing Sect of Christians, but all the Fathers of the second and third centuries, and even St. Paul, and St. John himself, *have wandered far from the doctrines which issued from the lips of JESUS* ; which first aroused the attention of the writer of the present pages, and which now induces him to submit their contents to the inquiry and judgment of his Fellows.



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"The authentic histories of the actions of Christ were composed in the Greek language at a considerable distance from Jerusalem and after the Gentile converts were grown extremely numerous: under the reign of Nero" (54-68) "and Domitian" (81-96) "and in the cities of Alexandria, Antioch, Rome and Ephesus."

Idem c. XV. p. 199, note p.

"The two first Chapters of Matthew did not exist in the Ebionite copies."

Epiphan Hæres. XXX. 13, Gibbon p. 817.

- (1). PAPIAS. *Martyred A.D. 167.**—(2). IRENÆUS. *Martyred A.D. 202.*
 (3). EUSEBIUS. *A.D. 262 to 338.*—(4). *Which examiners should compare with the "Four Parallel Gospels" and with the aid of Note d, p. 190, Par. Gosp.*
 (5). JEROME. *A.D. 340 to 420.*—(6). TERTULLIAN. *Died A.D. 216.*
 (7). GREGORY NAZIANZEN. *Born A.D. 324.*

* *It will be observed that the Earliest of these Fathers dates beyond a century after the death of Christ.*

BUT it is from the GOSPELS THEMSELVES that Christians must ascertain what are the Revelations which those texts announce; and form their judgment upon the orthodoxy of all christian teachers; from St. Paul and the Fathers, down to the expounders of our own days.

Such an examination it is proposed to assist by the following ANALYSIS.

OF ST. MATTHEW'S GOSPEL.

BEYOND the historical particulars before cited there are INTERNAL EVIDENCES that St. Matthew's was the primitive Gospel. That fact will be established by a comparison of the *parallel Texts* of Matthew, Mark and Luke. The staple of the two last will then clearly appear to have been drawn from the first. The self-consistency of the original will also become more manifest. From its beginning to the last verse it will be seen to preach "Repentance and Remission of Sins" and the "coming kingdom of heaven." As it advances, it announces Jesus to be the Christ : that there will be a general judgment by him, and an end to the world in that generation : (M. III. 2—IV. 17, 23—X. 7—XVI. 27, 28—XXIV. 3, 6, 13, 14, 42—XXV. 13, 31—XXVIII. 20) a life eternal with God, for the good (M. XIII. 43—XVIII. 10—XXV. 46) and an eternal hell for the wicked. (M. VIII. 12—XIII. 42, 50—XVIII. 8—XXII. 13—XXV. 41.) The predictions by Christ of his resurrection ; (M. XVI. 21—XVII. 23—XX. 19) his instructions to his disciples as to the place of his reappearance ; (M. XXVI. 32) the Angel's directions to the visitors at the sepulchre : (M. XXVIII. 7) and the accomplishment of the prediction ; (M. XXVIII. 16, 18) are all more connectedly disclosed in this than in any other Gospel : and it is the only one in which that compendium of christian morals, the Sermon, is given in its entirety. (M. V., VI., VII.) Finally, it will be found to have been the *basis of primitive Christianity*.

We gather from "the Acts," and from the Epistles of St. Paul, that the Apostles commenced their mission at Jerusalem : and continued to meet there at intervals, for years. Humanly judging, it might be expected that, in default of a Gospel written or graven by the finger of the Revealer, a promulgation of the Christian Code and Creed would be issued on the authority of the combined Eleven : and the Gospel of St. Matthew may have emanated from that source. At the commencement of the Apostles' career, zeal would necessarily be tempered with apprehension : which *may* account for the absence of any compromising identification of such first publication : and the like motives would probably influence any individual Apostle. But whatever be the uncertainty under which St. Matthew's Gospel may labour, it must be acknowledged as the *original annunciation* of Christ's Life and Doctrine : and posterity must ever accept it as the foundation of the Christian Church.

As the Apostles were Hebrews, and their first converts were residents in Palestine, in Asia Minor, and in Greece, the Greek language eventually became the necessary medium of impartation ; for, notwithstanding "the Acts" inform us that the gift of tongues was bestowed upon an assembly at Jerusalem, it may be doubted whether those linguists spoke any *intelligible* language but their own ; and we have no evidence that the gift was extended to the evangelical writers or teachers. St. Paul, who asserts that he received his own inspiration direct from Jesus Christ (Gal. I. 1 to 19—1 Cor. IX. 1—Ephes. III. 3) and indignantly denies having learned his creed from the Apostles ; although he declares (1 Cor. XIV. 19) that he spoke more languages than they all, yet he lays no claim to use this *gift of tongues* ; and writes slightly of it in others. (1 Cor. XIV. 2 to 18.) But the instances of error which appear in the Gospels are sufficient to annihilate the claims to preternatural inspiration : for inspiration cannot err. But that the Gospel of St. Matthew was written by the pen of

Matthew or under his dictation, is questionable. It contains no indication of its author nor of the time or place of its publication. The name of Matthew never appears in it except on the one occasion of his call. From the frequent, and sometimes the abrupt introduction of Peter's name (*) an impression arises that Matthew's Gospel was either written, or chiefly dictated, by Peter himself. His name repeatedly occurs in connection with incidents which only Peter could be supposed to have supplied; and as his *brother Andrew was once a disciple of John Baptist* it is very probable that *Peter* may have been the *Origin* of the Gospel history of John Baptist. (M. III. 1 to 17—J. I. 35 to 42—M. XIV. 28 to 31—XVI. 17 to 19—XXVI. 58, 75.) The like frequent mention of Peter's name in the text of St. Mark strengthens the tradition that Mark's Gospel was written by him under Peter's authority: though the omissions and alterations from Matthew's original may denote the growing changes of the writer's credence.

Should the primitive Gospel have emanated from St. Peter it probably would have been written in the vernacular tongue of Galilee: (M. XXVI. 73) which would explain the loss of it. As Greek converts multiplied, Greek copies became requisite; and such would be more permanent. But we can scarcely attribute those translations to the publicans or the fishermen of Galilee. In the transfer from a Hebrew patois into Greek, errors must have occurred: and not only the opportunity, but the temptation, to interpolate according to the received doctrines of the day, would be presented. The two first chapters of St. Matthew, which did not appear in the Ebionite Gospel, and probably other interpolations, some of which will be noticed as we advance, may then have been introduced.

But that St. Matthew's Gospel was the source from which the texts of St. Mark and St. Luke were chiefly drawn will become self-evident when the Gospel of St. Mark from the commencement of his first up to the end of his fifteenth Chapter, and that of St. Luke from the beginning of the third up to the conclusion of the twenty-third Chapter, are compared with the paralleled portions of St. Matthew's text.

It is ever to be borne in mind that Matthew and John are the only two Evangelists who were original Apostles of Jesus associated with him in his mission, and therefore self cognizant of what he did and said.

(*) See note (g) at the end of the "Parallel Gospels."

OF ST. MARK'S GOSPEL.

WE have the record of Papias that St. Mark, the interpreter of Peter, wrote his Gospel at Rome; that he wrote what Peter told him: or what he could remember Peter to have taught.

Clement has declared his Gospel to have been written at the request of the christian congregation at Rome with the *ultimate sanction* of Peter. Irenæus on the contrary asserts that it was not written till after Peter's death. But the Gospel itself bears strong proof that the statements of Papias and Clement are correct. Its opening words, "The beginning of the Gospel of Jesus Christ" announce it as a publication to the christian church: and not like that of St. Luke. (L. I. 1 to 4), as a treatise for an individual.

The writer of St. Mark's Gospel is reputed to be that "John Mark" to whose mother's house Peter came after his escape from prison : (Acts XII, 12) whom Barnabas and Saul had for a minister (Acts XV. 37), and took with them from Antioch.

As St. Mark's text is, (with few exceptions) as far it goes, nearly identical with the parallel portions of St. Matthew's, it becomes clear that it was drawn either from St. Matthew's Gospel, or from some original common to both of them. We may also notice that the peculiar introduction of Peter's name is repeated throughout this Gospel in almost every instance in which it appears in St. Matthew's (*see note g, p. 190, Par. Gosp.*) and on two occasions even additionally (Mk. XI. 21—XIII. 3) which seems to support the assertion of Clement, that Mark's Gospel was written with the sanction of St. Peter.

There are however remarkable omissions in St. Mark's text : one especially of the entire two first chapters of Matthew's Gospel, containing the genealogy of Joseph, the miraculous conception, and the birth and a portion of the infancy of Jesus. This omission of those two first chapters, if it were the only one in Mark's Gospel, would go far to decide that such two first chapters of Matthew did not exist when Mark wrote : else he would have drawn from them as he has done from the succeeding chapters. But there are omissions of the entire sermon, of the Lord's prayer, of the details of the temptation, of the miracles operated on the Centurion's servant, on two blind men, and on one dumb : also of the communications between John Baptist and Jesus ; (M. XI.) and of three of Matthew's parables ; the wedding feast, the ten virgins, and the ten talents ; (M. XXII. 1 to 15—XXV.) as well as of verses 10 to 13 of Matthew's eighteenth chapter, and of the whole, save two verses of his twenty-third chapter. All which would seem to indicate that a selection of portions from Matthew's text had purposely been made in accordance with the prevailing tenets of the day. Still, in the portions drawn from Matthew's Gospel, St. Mark has kept much closer than St. Luke to the order and to the doctrines of the original ; has made fewer explanations, and still fewer additions. The chief of these last are, one parable, (Mk. IV. 26 to 29) and one miracle : (Mk. VIII. 22 to 25) while St. Luke's Gospel contains seven* additional parables and five new miracles.†

But the last twelve verses of St. Mark's sixteenth or final chapter exhibit an extraordinary discrepancy, when compared not only with Matthew's twenty-eighth chapter, but with the first eight verses of his own sixteenth chapter. These are the verses mentioned to have been rejected by some among the Catholics.

The priority in *order* of date of St. Mark's Gospel over that of St. Luke would seem to be indicated by the circumstance that of those extra parables and miracles given by St. Luke not one is repeated by St. Mark ; while on the contrary the following additional verses of Mark *are* repeated by St. Luke, and with small superadditions of his own. (Mk. I. 25—L. IV. 35—Mk. II. 4—L. V. 19—Mk. V. 18 to 21—L. VIII. 38 to 40—Mk. V. 37—L. VIII. 51—Mk. V. 29 to 33—L. VIII. 44 to 47—Mk. V. 41 to 43—L. VIII. 54 to 56—Mk. VI. 15, 16—L. IX. 8, 9—Mk. VI. 31—L. IX. 10.) But these and other minute verifications can only be rendered distinct by a comparison of the several texts as marshalled in the Parallel Gospels.

* Good Samaritan, L. X. 30 ; Ten pieces of silver, L. XV. 8 ; Prodigal Son, L. XV. 11 ; Wise Steward, L. XVI. 1 ; Rich man and Lazarus, L. XVI. 19 ; Unjust judge, L. XVII. 1 ; Pharisee and Publican, L. XVIII. 18.

† See Synopsis of Miracles. P. 85.

OF ST. LUKE'S GOSPEL.

TRADITION has attributed the Gospel of St. Luke to the "beloved Physician" mentioned by St. Paul (Col. IV. 14). Who that Theophilus was to whom the treatise is addressed no where appears. There was a Theophilus, Bishop of Antioch, the sixth in succession from the Apostles,* and a modern author (8) suggests that a certain Bishop of that name who lived about the middle of the Second Century might have been the Theophilus in question. But if "the beloved Physician" was the writer of the Gospel attributed to St. Luke, the anachronism would seem too extensive; for Irenæus says that Luke was a companion of St. Paul. Yet there are symptoms in St. Luke's Gospel of a later epoch than accords with the period we could assign to the copier of Matthew's Text. Such are the contents of his two first chapters: his contradictory genealogy: his extensive variety of new parables and miracles (9) which he could not personally have heard; or seen, and must have gathered from late sources: his interpretation (after the manner of St. John) of Jesus' assurances that he should rise again: and his omission of *Matthew's announcements* of the eternal Hell: also his two reappearances of Christ, so different from those recorded by St. Matthew, and similar to two of those asserted by St. John. But that constant tendency to the miraculous and the mystical which increased with the advancing years of christianity, and of which we may form some estimate by comparing the theological doctrines announced by St. John with the credentials and attributes of Christ described by St. Matthew, and which so often appears in St. Luke's Gospel, is perhaps the strongest internal evidence of the lateness of its production.

That the basis of St. Luke's text (with exception of the variations and additions before referred to) was supplied from the Gospel of St. Matthew will become as evident, from an examination of their parallel contents, as in the case of St. Mark's Gospel. But St. Luke has taken much larger license both with the order and the doctrines of Matthew's text. He has carried portions of the sermons, which occupies three consecutive chapters (V. VI. VII.) in Matthew's Gospel, in fragmental verses, through his own sixth, eighth, eleventh, twelfth, thirteenth, fourteenth and sixteenth Chapters: so that, but for the near identity of the language, it would scarcely be ascertainable from what place in Matthew's Gospel such detached portions were taken; and to other passages of the original, St. Luke has added modifications, explanations, and further details of his own; his authorities for which we can now have no means of ascertaining.

The examiner will constantly bear in memory that the Gospel of St. Luke was but a treatise written for the information of Theophilus. (L. I. 1 to 4.)

* Lardner. Cred. Pt. ii.—P. 429. in Paley's Evid. Sec. II. I.

(8.) Froude's essay on the Gospel History.

(9.) Additions in St. Luke's Gospel. Chs. I. and II.—The Genealogy in Ch. III.—16 to 20, 25 in Ch. IV.—3 to 9 in Ch. V.—11 to 17, 28 to 50 in Ch. VII.—1 to 3 in Ch. VIII.—52 to 56 in Ch. IX.—7 to 12, 17 to 20, 28 to 37, 38 to 42 in Ch. X.—52 to 54, 37 to 41 in Ch. XI.—15 to 21, 31 to 37, 42 to 50 in Ch. XII.—1 to 17 in Ch. XIII.—1 to 15, 25 to 33 in Ch. XIV.—8 to 32 in Ch. XV.—All Ch. XVI.—4 to 20, 28, 29 in Ch. XVII.—1 to 14 in Ch. XVIII.—1 to 11, 27, 28, 40 to 44 in Ch. XIX. 34, 35, 37, 38 in Ch. XXI.—35 to 38, 43, 44, 51 in Ch. XXII.—27 to 32, 35 to 37, 40 to 43, 45 to 48, 56 in Ch. XXIII.

OF ST. JOHN'S GOSPEL.

SOME forty or fifty years, after the death of Christ,* when christians had begun to entertain questions which were subsequently distinguished as Heresies ; the Gospel of St. John appeared. He had therefore survived Peter (martyred A.D. 66) and the fall of Jerusalem (A.D. 73) when he wrote it. His objects in publishing it, as tradition has informed us, (10) were "to remove the errors of the Corinthians, Ebionites, and other sects," and to "supply omissions of the other Gospels in the part which took place before the imprisonment of the Baptist."

The first of these motives possibly might have influenced the Evangelist: although we can scarcely conceive an entirely new history of Jesus' life, from his visit to the Baptist up to his resurrection, to have been necessary, or effective, for such a purpose. But as to the second motive suggested, it is contradictory to the express assertion of St. Matthew's Gospel: (IV. 12, 17) which declares that "Jesus began to preach when he heard that the Baptist was cast into prison:" therefore, there was no "Omission" to be "supplied." Indeed, St. John himself was not called till after the imprisonment of the Baptist. (M. IV. 12, 17, 21.)

A stronger object will hereafter appear for the publication of St. John's Gospel.

Ready assent will be given to the historic statement that John "the beloved disciple" (so termed only in the text of St. John) was the writer of that Gospel: since it relates several facts, small in themselves, (J. XIX. 27, 32 to 35—XXI. 7, 22 to 24) but such as we could only attribute to an eye witness.

But St. John exhibits a new Phase of Christianity. He christianizes the *logos* of Plato. He abandons all the supernatural details of the conception and birth of Jesus (if they had been accepted before his day) and all St. Matthew's revelations and manifestations of the Christ; and opens his Gospel with a new announcement of his own. "IN THE BEGINNING WAS THE WORD: THE WORD WAS WITH GOD: THE WORD WAS GOD: ALL THINGS WERE MADE BY HIM." There is no longer a semi-human entity; a God-engendered infant; but a *Being*, God from eternity; who, in full growth of man, "was made flesh and dwelt among us." Whether this dogma is supported by the dicta of Jesus, as afterwards reported in St. John's Gospel, the student will judge.

St. John's account of the peregrinations of Jesus bears not the smallest resemblance to that of St. Matthew. It consists almost entirely of five visits along with his disciples to Jerusalem: the last only of which is mentioned by St. Matthew: and there are but five intervals in which St. John's narration unites with that of St. Matthew. The first of these is at the meeting of the Baptist with Jesus; but no Baptism of Jesus is recorded by St. John; and

* The great age attained by St. John occasions doubt about the correctness of the date which has been attributed to his Gospel. Under the article "JOHN'S GOSPEL" in the London Encyclopædia, 1829, we find the following extreme estimate. "After the death of Domitian, John returned to Ephesus, where he composed his Gospel, about the year 96: and died there in the reign of Trajan, about the year 100: aged 94." (10.) Lond: Encycl: "John: Gospel of"—Eusebius in Paley's Evid. S. I. 17, p. 133.

the forty days which, according to the synoptic Gospels, were spent in the wilderness ; (M. IV. 1—Mk. I. 12—L. IV. 1) are *otherwise employed* in St. John's account. (J. I. 37 to 42—43 to 51—II. 1 to 11—12 to 13.) The *second* point of contact is at the call of Peter ; (M. IV. 18 to 20—J. I. 37 to 41) which is *contradictorily* related. The *third* is at the miracle of the five loaves. (M. XIV. 13, J. VI. 5 to 13.) The *fourth* is at the *final* passover in Jerusalem (M. XXVI. 1, J. XII. 1), and comprises the proceedings up to the crucifixion ; in which there are repeated discrepancies. And the *fifth* is at and after the Resurrection ; where the Gospels of St. Matthew and St. John entirely disagree, and even contradict each other.

A difficulty will be found in synchronizing the *first four* of the visits to Jerusalem related by St. John with the Itinerary of Jesus as detailed by St. Matthew. The *first two* of them are so clearly *irreconcilable with the time when, according to St. Matthew* (M. IV. 12, 13, 17) *Jesus commenced his teaching, and all the first four* of them are so inconsistent with his travels in the provinces (M. XIV. 34—XV. 21, 29, 39—XVI. 13 21) that they appear but as a matrix in which to imbed St. John's mystery of the Godhead of Christ. It even seems that St. John's *purpose* was to publish an *independent Gospel*, free from the objections which were arising to St. Matthew's ; and to give a *new basis to the Christian faith*, more consistent with the doctrines which had been declared by St. Paul and the preachers of later years. The miraculous conception and birth (*if they then formed part of Matthew's and of Luke's Gospels*) could scarcely consist with a Being, God from Eternity. The Sermon and Prayer to the Father were too practical and simple to satisfy the theological doctrines of heretics, or of orthodox believers ; the eternal Hell shocked all human feeling, and the instinct of Justice in man's understanding ; the predictions of the end of the world immediately after the destruction of the temple, and of the second coming of Christ to Judgment in that generation, had begun to be mistrusted and might soon be known to be false. St. John therefore abandoned all these objectionable difficulties, and substituted a *general Judgment of all mankind after death* for the expected *second coming of Christ in that generation* ; and a *resurrection to "Judgment,"* instead of an *eternal Hell, as the punishment of the wicked* ; and he announced a *higher mystery of Christ's Nature* ; declaring him "*God from the beginning by whom all things were made : who had been made flesh and dwelt among us.*" To support these revelations he wrote a new Gospel from which every passage in Matthew's text which was antagonistic to them was excluded, and was substituted by others consistent with them ; and in which Gospel every miracle (except that of the five loaves and of Jesus walking on the sea, with which the former miracle concludes) is a new one ; and every re-appearance of Christ after his resurrection is not only dissimilar but contradictory to, and irreconcilable with those reported by St. Matthew.

WE proceed to the ANALYSIS of the FOUR PARALLEL GOSPELS.

MATTHEW I. and II.

LUKE I. and II.

N.B. All words inclosed in square brackets [] are from the amended translation of Dean Alford.

St. MATTHEW, I.

St. LUKE, I., III.

I. 1 to 17. The *Genealogy* of "Jesus the son of Abraham," deduced in the *descending* line from Abraham to David : and from David through his son Solomon to Joseph, husband of Mary.

III. 23 to 38. The *Genealogy* in the *ascending* line : through Joseph supposed father of Jesus to Nathan son of David : (instead of Solomon) and from David, through Abraham up to Adam the Son of God.

One of these *Genealogies* must be erroneous. If Matthew's genealogy had formed portion of his Gospel when Luke wrote, would not Luke have copied it, instead of giving a new and contradictory one of his own ?

I. 1 to 25. History of the *Birth of John Baptist*. Zacharias, a priest—Elizabeth his wife—who was barren and stricken in years—an angel appeared to Zacharias, saying, Elizabeth shall bear a son—thou shalt call his name, John—He shall make ready a people for the Lord—Thou shalt be dumb till these things be performed—Elizabeth brought forth a Son : John—Zacharias spoke—The child was in the deserts till the day of his showing to Israel.

This history of the abnormal Conception of the Baptist is given only by St. Luke. Whence did he obtain it? St. Peter's brother Andrew (J. I. 37, 41) was originally a *disciple of the Baptist*. Could it have been through Peter ?

18 to 24. Mary was espoused to Joseph—before they came together she was found with child by the Holy Ghost—The angel of the Lord appeared to Joseph in a dream : saying, Fear not—that which is conceived in her is of the Holy Ghost—She shall bring forth a Son—Thou shalt call his name *Jesus*. Mary brought forth her first-born son—and Joseph called his name *Jesus*.

I. 26 to 35. In the sixth month the angel Gabriel was sent from God to a virgin espoused to Joseph of the house of David—named Mary—The angel said to her—Thou shalt conceive, and bring forth a son, and shalt call his name *Jesus* : he shall be called the Son of the *Highest* : God shall give to him the throne of his father David. He shall reign over the house of David for ever—The Holy [Spirit] shall come upon thee—That holy thing which shall be born of thee shall be called the *Son of God*.

The preternatural is freely employed throughout these two first chapters of Matthew and Luke. *Two angels appear* : one to Joseph in a dream : one to Mary in person : whom St. Luke was enabled to identify as Gabriel ! The *same angel* informs Mary of the conception of *Elizabeth*.

No portion of this appears in either the Gospel of Mark or John.

That the Mother of Jesus, who had received this communication of Gabriel (L. I. 26) and felt herself the Parent of a God-engendered child, should have exhibited no future evidence of that consciousness ; should, at a future day, have "stood without, desiring to speak with him," and been treated as secondary to his audience ; (M. XII. 46) that Jesus should have "found no honor in his own house and country ;" (M. XIII. 57) have been thrust out of Nazareth ; (L. IV. 29) his friends endeavouring "to lay hold of him as one beside himself ;"

(Mk. III. 21) seem sadly to testify the mother's knowledge of the half celestial nature of her son, above declared.

ST. MATTHEW, II.

II. 1 to 11. When Jesus was born in Bethlehem, came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east—When Herod heard these things he was troubled, and all Jerusalem with him—He gathered the priests and Scribes and demanded where Christ should be born. They said in Bethlehem. Herod inquired what time the star appeared: and sent them to Bethlehem to search for the child and bring him word—They departed. The star, which they saw in the east, went before them till it stood over where the child was—They came into the house—saw the young child and Mary his mother—Being warned of God in a dream not to return to Herod; they departed into their own country.

ST. LUKE, II.

II. 4 to 20. Joseph went from Nazareth to Bethlehem—with Mary his espoused wife—While there, she brought forth her first-born son; wrapped him in swaddling clothes, and laid him in a manger—There were in the same country shepherds—The angel of the Lord came upon them; and the glory of the Lord shone round about them—The angel said, I bring you good tidings—unto you is born this day in the city of David, a Saviour, which is Christ the Lord Ye shall find the babe wrapped in swaddling clothes lying in a manger. There was with the angel a multitude of the heavenly host—When the shepherds had seen the child they made known abroad the saying which was told them concerning the child, and returned praising God.

Can we realize the appearance, the motion, the subsequent fixation, and the final loss of this star which travelled till it stood over the child? Or that "multitude of the heavenly host?" or such an annunciation, through shepherds to mankind of the Saviour's birth?

16. When Herod saw that he was mocked of the wise men, he sent forth and slew all the children that were in Bethlehem and the coasts thereof, from two years old and under.

It is to be observed that Josephus, who has appropriated large portions of his history (B. XIV. ch. 9 to B. XVII. ch. 8) to the details of Herod's life, never notices the appearance of this star which "troubled Herod and all Jerusalem;" nor these apprehensions of the infant Messiah. He has given, at full length, the charges preferred, before Cæsar, against Herod, after his decease, by a deputation of above 8,000 Jews, seeking to be delivered from kingly government: who asserted that "Herod, though in name a king, had used authority to their destruction:" had "slain their nobility:" &c., while his son, Archilaus, had "slaughtered 3,000 of their people at the temple:" yet the historian never mentions that slaughter of the innocents imputed by Matthew to Herod.

ST. MATTHEW, II.

II. 13 to 23. When the Magi were departed the angel of the Lord appeared to Joseph in a dream: saying, Arise, take the young child and his mother, and flee into Egypt: and be there till I bring thee word: for Herod will seek the child to destroy him. He arose, took the child and his mother, and departed into Egypt: and was there till the death of Herod. When Herod was dead, the angel appeared to Joseph in a dream in Egypt; saying, Arise, take the child and his mother and go into the land of Israel—He arose, took the child and his mother, and came into the land of Israel, and, warned of God, came and dwelt in Nazareth.

ST. LUKE, II.

II. 21 to 39. When eight days were accomplished the child was called Jesus.

When the days of Mary's purification were accomplished they brought him to Jerusalem; to present him to the Lord and offer sacrifice, and when they had performed all things according to the law

returned to their own city Nazareth.

42. When Jesus was twelve years old they went to Jerusalem, &c.

43. The child tarried in Jerusalem.

46. His parents found him in the temple.

51. He went down with them to Nazareth and was subject unto them.

All that is disclosed of Jesus' life up to thirty years of age is contained in these three verses (43 to 51) of St. Luke.

On the contents of these two questionable chapters it is only needful to remark, (1.) that history has not noticed the appearance of the star which guided the Magi and the shepherds; the continued existence of which would have supplied a more stupendous and indubitable evidence of Christ's birth than all the other miracles by which his mission is supported. (2.) That the *Genealogy*, as deduced by Matthew from *Solomon*, and by Luke from *Nathan*, is *contradictory*. (3.) As also is the *sheltering of the holy Family in Egypt* (according to Matthew) and *their return* (according to Luke) *from Jerusalem direct to Nazareth*.

The Ebionites (as we have seen) rejected the two first Chapters of St. Matthew's Gospel. Had those chapters existed when St. Luke wrote, we should expect to find that he would have extracted their contents; instead of supplying two new and contradictory Chapters of his own.

Should they all be apocryphal, what becomes of the *preternatural conception*? Then the *history of Jesus would begin in all the four Gospels with his presentation at the baptism of John*.

That such was *once the case* will appear probable when we arrive at the examination of the exordiums of Mark I. and Luke III.

JOHN, I.

I. 1 to 4. *In the beginning was the Word: The Word was with God: The Word was God. All things were made by him. In him was life and the life was the light of men.*

14. *And the Word [became] flesh and dwelt among us.*

18. *No man hath seen God. The only begotten son, which is in the bosom of the Father, He hath declared him.*

In these opening verses (1, 2, 3, 14,) we have St. John's oracular *DECLARATION of FAITH*: which he endeavours to sustain throughout his Gospel by the Dicta of Jesus. How far they will support it remains for examination.

ST. MATTHEW, III.

ST. MARK, I.

ST. LUKE, III.

(At this point St. Mark and St. Luke commence to supply their text from the Gospel of St. Matthew: or from the same common original.)

1. *The beginning of the Gospel of Jesus Christ, the Son of God.*

1. *Now in the fifteenth year of the reign of Tiberius Cæsar; Pontius Pilate being Governor of Judea.*

2. *Annas and Caiaphas being high priests; the word of God came unto John, the Son of Zacharias in the wilderness.*

1. *In those days came John the Baptist—preaching in the wilderness.*

4. *John did baptize in the wilderness.*

Here are *two exordiums* (Mk. I. 1.—L. III. 1, 2). One of them still fulfilling its original purpose of opening the Gospel of St. Mark. The other appearing to have once formed the introduction to some other writing (for the real exordium of St. Luke's Gospel is his address to Theophilus—L. I. 1 to 3). As from examination of the parallel texts of the synoptic evangelists it will soon become evident that St. Luke's Gospel, from the commencement of

this third chapter to the end of its twenty-second verse, and from the beginning of his fourth chapter to the end of his twenty-third chapter, was (with exception of some explanations, new parables and miracles introduced by himself) *originally drawn from St. Matthew's text*; it becomes probable that *this second exordium*, still found in *St. Luke's Gospel*, also *once formed portion of Matthew's Gospel*; and that it was *removed in order to connect his now existing second and third chapters together*. St. Matthew's *present Gospel* contains *no exordium*; and its opening appears to be peculiarly abrupt.

Let us examine whether any symptom remain of one having been removed.

"*In those days came John the Baptist preaching.*" (M. III. 1.) To *what days* does the writer refer? Turning to the last verse of the preceding chapter (M. II. 23) it is found that "*those days*" refer to the days when Joseph and Mary first returned with the infant Jesus to dwell in Nazareth.

The Baptist was then a baby; six months older than Jesus. (L. I. 36.) It therefore seems probable that when the two first apocryphal chapters were added to Matthew's Gospel this exordium was removed from the opening of the then first, but now third chapter; and the words "*in those days came*" were inserted to bridge over the interval of about thirty years (L. III. 23), from the babyhood of the Baptist till the commencement of his preaching, and connect the present second and third chapters of Matthew together: though, as is evident, incompatibly.

The list of epochs above given (L. III. 1, 2) awakens, at first, a hope that some one of them might be made available for fixing the commencement and duration of Christ's mission: but as they are applied only to the *beginning of the Baptist's preaching*, that hope fails. The sole standard, in the nature of a date, which can be found applicable to the incidents of Jesus' mission, is the INCARCERATION of the BAPTIST. (M. IV. 12.)

ST. MATTHEW, III.

1. Saying, *Repent ye: for the kingdom of heaven is at hand.*

11. I baptise you with water unto repentance: but he that cometh after me shall baptise you with the Holy Ghost. and with fire.

ST. MARK, I.

4. And preached the baptism of repentance for the remission of sins.

8. I have baptised you with water but he shall baptise you with the Holy Ghost.

ST. LUKE, III.

3. He came preaching the baptism of repentance for the remission of sins.

16. I baptise you with water: but one mightier cometh: He shall baptise you with the Holy [Spirit] and with fire.

ST. JOHN, I.

26, 27. John said, I baptise with water: but there STANDETH ONE AMONG YOU whom ye know not.

He coming after me is preferred before me.

Notice this (J. I. 26, 27) the first essential variation from St. Matthew's text.

12. He will burn up the chaff with unquenchable fire.

(Same)

19. This is the record of John, when Priests from Jerusalem asked him, "Who art thou?"
20. I am not the Christ.
21. Art thou [ELIJAH?]
"I AM NOT."

Thus far the *preachings* are those of JOHN BAPTIST. But it is to be noticed that even these St. John does not record. Especially observe the 21st verse of St. John.

(Here the HISTORY of JESUS' MISSION begins :)

(And we arrive at the FIRST INTERVAL where the Gospels of Matthew and John treat of similar events, seemingly at the same time.)

St. MATTHEW, III.

13 to 17. *Cometh Jesus from Galilee to Jordan unto John to be baptised—John forbade him—Jesus said, suffer it to be so now—Jesus, when baptised, went up out of the water—Lo ! the heavens were opened : and He saw the Spirit of God like a dove, descending and coming upon him : and lo ! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

St. MARK, I.

9 to 11. *Jesus came from Nazareth—was baptised of John in Jordan—coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him.*

And there came a voice from heaven, *Thou art my beloved Son ; in [thee] I am well pleased.*

St. LUKE, III.

21, 22. *When all the people were baptised ; Jesus also being baptised, and praying ; the heaven was opened, and the Holy [Spirit] descended in a bodily shape like a dove upon him :*

and a voice came from heaven ; *Thou art my beloved Son, in [thee] I am well pleased.*

(First Interval.)

St. JOHN, I.

29. *The NEXT DAY, John seeth Jesus coming, and saith, BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SINS OF THE WORLD.*

32. *And John bare record, saying [I have beheld] the Spirit descending from heaven [as] a dove : and it [remained] upon him.*

33. *I knew him not ; but he that sent me said, " Upon whom thou shalt see the Spirit descending and remaining—is he which baptiseth with the Holy [Spirit]. "*

34. *And I [have seen] and bear record that THIS IS THE SON OF GOD.*

35. *Again, the next day, John stood and two of his Disciples (see v. 29).*

36. *Looking on Jesus, as he walked, he saith, BEHOLD THE LAMB OF GOD !*

Observe the differences between Matthew's and John's account of this scene.

John mentions *no* baptism of Jesus : introduces the "LAMB OF GOD," (*Source of the Atonement*). Declares that he knew him not till HE saw the Spirit, as a dove, descending and remaining upon him. Therefore declares him to be the Son of God.

To have baptised such an entity would have been derogatory and inconsistent.

23. Jesus was about thirty years of age.

At the first appearance of one, having the appearance of a man of thirty, and being the bearer of a new revelation to mankind, we naturally seek to be informed about the full particulars of his life throughout that earlier period. But this passage (L. III. 23) of St. Luke, unsustained by any other Gospel, is all that has descended to us upon that subject, except the particulars of his infancy, also related by Luke in his dubious second chapter. (L. II. 41 to 51.)

(See M. I. 1 to 17.)
Genealogy through SOLOMON.

23 to 38. Genealogy
through NATHAN.

ST. MATTHEW, IV.

IV. 1 to 11. *Jesus was led by the spirit into the wilderness to be tempted of the Devil. Fasted forty days and nights—Tempter said, Command these stones to be made bread—Seateth him on a pinnacle of the temple—From a high mountain sheweth him kingdoms—Jesus replied, Get thee behind me, Satan—The Devil leaveth him. Angels came, and ministered unto him.*

ST. MARK, I.

12, 13. *Immediately the spirit driveth him into the wilderness: and he was there forty days, tempted of Satan.*

Angels ministered unto him.

ST. LUKE, III.

1 to 13.
(Almost the same as St. Matthew's.)

The Devil departed from him for a season.

ST. JOHN I.

Human reason cannot realise this statement of the temptation; whether the *fabriques* of Jesus have been human or beyond humanity. St. John, having announced JESUS as God (J. I. 1 to 4,) *omits it.*

(Here the PREACHING of JESUS begins.)

ST. MATTHEW, IV.

12. When Jesus had heard that JOHN WAS CAST INTO PRISON he departed into Galilee:

13. And leaving Nazareth he came and dwelt in Capernaum.

17. *From that time JESUS BEGAN TO PREACH, and to say, Repent, for the kingdom of heaven is at hand.*

ST. MARK, I.

14. *After John was put in prison Jesus came into Galilee preaching the Gospel of God.*

21. And they [go] into Capernaum.

15. *The time is fulfilled. The kingdom of God is at hand: repent, and believe the Gospel.*

ST. LUKE, IV.

14. *Jesus returned in the power of the spirit into Galilee.*

15. *And taught in their synagogues.*

31. *And came down to Capernaum.*

ST. JOHN, I.

Notice how St. Luke appears to drop St. Matthew's teaching, "the kingdom of heaven is at hand" (M. 17—Mk. 15—L. 15). As well as THE STATEMENT THAT IT BEGAN AFTER THE BAPTIST WAS IN PRISON. As if he had written in the day of St. John.

Keep in memory this first doctrine of the Baptist and of Jesus: and that JESUS' PREACHING BEGAN WHEN THE BAPTIST WAS CAST INTO PRISON: as the imprisonment of the Baptist and verses 12, 13, 17 of M. IV. will supply something equivalent to a date by which to test many portions of St. John's Gospel.

22 to 27. (Miracle.)
An unclean spirit cured.

33 to 36. (same.)

This would seem to be the first miracle. But it does not appear either in St. Matthew's or St. John's Gospel. On the contrary St. John has cautiously specified the miracle at the Cana marriage as Jesus' first miracle. But the Baptist had not then been cast into prison, which would appear to vitiate the whole of John's anterior portions of the mission.

(We arrive at the SECOND INTERVAL where St. Matthew and St. John are treating of the same event, but seemingly at a different point of time.)

ST. MATTHEW, IV.

ST. MARK, I.

ST. LUKE, V.

ST. JOHN, I.

18 to 20. Jesus walking by the Sea of Galilee, saw two brethren: Simon called Peter, and Andrew his brother; casting a net into the sea.

He said, Follow me and I will make you fishers of men.

They followed him.

21. Going on, he saw two other brethren, James and John his brother, in a ship. He called them. They followed him.

16 to 20. (Same.)

V. 1. He stood by the lake of Genesaret

V. 2 to 10. And saw two [boats] standing by the lake. Said to Simon, Launch out—let down your nets for a draught. Simon said—Master, I will let down the net. They inclosed a multitude of fishes, filled both the [boats] so that they began to sink. Peter was astonished; so were James and JOHN, partners with Simon.

Jesus said to Simon, From henceforth thou shalt catch men. They brought their [boats] to land and followed him.

35, 36. NEXT DAY, John standing—said, Behold the Lamb of God!

37. The two disciples heard him speak, and followed Jesus. 38. Jesus turned: said what seek ye? They said, Rabbi, where dwellest thou? 39. He saith, Come and see. They came: remained with him that day. 40. One of the two was Andrew, Simon's brother. 41. He first findeth his own brother Simon, and saith to him: We have found the CHRIST. 42. He brought him to Jesus.

Jesus—said, Thou art Simon, the son of [Jonas.] Thou shalt be called Cephas.

In the foregoing verses (J. I. 35, 41) we find the clue to (*at least*) all that is recorded in St. Matthew's Gospel respecting the early preaching of the Baptist. Peter's brother, Andrew, was originally the Baptist's disciple: and we begin to perceive how much Peter may have contributed to Matthew's Gospel.

As will be seen, St. John's account (J. I. 37 to 42) of Simon's call is contradictory in every particular to that given by St. Matthew, St. Mark and St. Luke. St. John also omits his own call; which Matthew describes as occurring immediately after St. Peter's. Why?

And here (L. V. 3 to 9,) we have, in St. Luke's Gospel, the SECOND MIRACLE: being the first of Luke's material additions to Matthew's text. St. John never notices it; though present.

ST. MATT., IV. ST. MARK, I. ST. LUKE, V.

ST. JOHN, I.

43. THE DAY FOLLOWING (*i.e.*, the day after the meeting at John's baptism, J. I. 29, 35) JESUS WOULD GO FORTH INTO GALILEE. 44. Findeth Philip, saith unto him "Follow me." 45. Philip findeth Nathaniel, saith to him, "We have found him of whom Moses did write, Jesus of Nazareth," &c. 47 to 51. Jesus saw Nathaniel coming—said, "Behold an Israelite indeed"—Nathaniel said, "Whence knowest thou me?" Jesus answered, "Before Philip called thee, when thou wast under the fig tree I saw thee." Nathaniel answered, "Rabbi, Thou art the SON of GOD: Thou art the King of Israel." Jesus answered, "Because I saw thee under the fig tree, believest thou?—ye shall see the heavens [opened], and the angels of God ascending and descending upon the Son of man."

The mysterious conversation described (J. I. 47 to 51) scarcely seems to justify Nathaniel's conclusion that Jesus was the Son of God, the King of Israel.

From that point up to the end of his fifth chapter, St. John entirely departs from the other Evangelists.

St. MATT., IV. St. MARK, I. St. LUKE, V.

St. JOHN, II.

1. to 11. On the **THIRD DAY** (*see v. 29, 35, 43*) there was a marriage in Cana—Jesus and his disciples were bidden.

5. His mother saith to the servants whatsoever he saith unto you do it.

(*Miracle: Water into Wine.*)

This *beginning* of miracles did Jesus in Cana of Galilee.

St. John exhibits a studious exactness in thus specifying the employments of Jesus during the *first three days* after his meeting with John the Baptist. (J. I. 35, 43—II. 1.) While the synoptic Gospels account for the *forty days*, following that meeting, at the temptation in the wilderness; John carefully points out, that on the first of those three days Jesus made his call of St. Peter: (though he gives quite a contradictory account of it) that on the second day Jesus chose Philip and Nathaniel: and that on the third day the conversion of water into wine took place at the marriage feast in Cana. This miracle, thus carefully declared to have been “the beginning of Miracles,” (J. II. 11) *was not* the first: if we may credit the texts of St. Mark and St. Luke. The unclean spirit in the synagogue, and the draught of fish *at which St. John himself was present* (Mk. I. 23—L. IV. 33—L. V. 6 to 11) being the first and second miracles recorded by those Evangelists.

We shall therefore have to seek for St. John’s motive in this prominent, and seemingly purposed, contradiction of the texts of the two other Gospels.

The guests at Cana do not appear to have been aware of the transformation of the wine which they drank: they remarked that “*the best was kept till the last.*” (J. II. 10.) There was therefore no motive of compassion, no object of miraculously proving the truth of Jesus’ mission to be served by such a miracle. In the fifth verse the mother seems to show some knowledge of Jesus’ preternatural powers. A symptom which never appears in either of the Gospels.

But this frost-work of deductions is dissolved by one single ray: by one Fact. The *miracle of Cana took place* (if at all) *before the incarceration of John Baptist: when only Jesus’ progress began.* (M. IV. 12, 17.)

12. After this he went down to Capernaum, he, his mother and his brethren, and disciples; and they continued there not many days.

Can St. John mean that “dwelling in Capernaum” described by Matthew (M. IV. 13) as taking place *after the temptation*; and yet overlook the first miracle operated in the synagogue there? (Mk. I. 23.)

(FIRST VISIT to Jerusalem.) 13 to 16. *The Jews’ Passover was at hand and Jesus went up to JERUSALEM: and found in the temple those that sold doves, and the changers of money sitting: he made a scourge of small cords—drove all out of the temple: the sheep and oxen: poured out the changers’ money and overthrew the tables: and said to them that sold doves, “Take these things hence: make not my Father’s house a house of merchandise.”*

These incidents (J. II. 13 to 16) are given in the other three Gospels as occurrences at the *final visit to Jerusalem!* (M. XXI. 12 to 14—Mk. XI. 15 to 17—L. XIX. 45) and this

ST. MATT., IV. ST. MARK, I. ST. LUKE, V.

ST. JOHN, II., III.

displacement of them casts suspicion on this and the three following visits described by St. John's Gospel.

18. The Jews said, "What sign showest thou to us, seeing that thou doest these things?"

19. Jesus said, "*Destroy this temple, and in three days I will raise it up.*"

21. *Jesus spake of his body.*

22. *When, therefore, HE WAS RISEN HIS DISCIPLES REMEMBERED that he had said this : and they believed the Scripture and the word which Jesus had said.*

The early introduction by St. John of this saying of Jesus (J. II. 21) and St. John's comment upon it (v. 22) may not at first appear to be very essential. But with that 22nd verse commences St. John's systematic dissent (J. II. 21—XX. 9.) From passages in Matthew's text (M. XVI. 21—XVII. 9—XX. 19—XXVI. 32—XXVIII. 7—10.) which will come under future notice. The inquirer will keep in mind that the words here attributed to Jesus (John II. 19) were uttered in the course of the *first visit to Jerusalem* ; when the *Baptist was not yet cast into prison.*

23. *When he was at Jerusalem at the passover many believed in his name when they saw the miracles which he did.*

The substance of this verse (J. II. 23) appears to have been drawn unwarily (like the clearing of the temple) from Matthew's Text (M. XXI. 14) "*and the blind and lame came to him in the Temple and he healed them :*" for St. John has not yet particularized *any* miracle performed at *Jerusalem* : and one only at *Cana*—and observe the *Baptist is not yet imprisoned.*

CH. III.

1, 2. Nicodemus came to Jesus by night, and said, "We know thou art a teacher from God, for no man can do these miracles that thou doest except God be with him."

Same comment as at J. II. 23.

5. Jesus answered, Except a man be born of water and the spirit he cannot enter into the kingdom of God.

13. No man hath ascended into heaven but HE THAT CAME DOWN FROM HEAVEN ; the Son of MAN, which is in heaven.

14. The Son of Man must be lifted up.

15. That whosoever believeth in him may not perish, but have eternal life.

16. God so loved the world that he gave his only begotten Son, that whoso believeth in him might not perish, but have eternal life.

17. For God sent not HIS SON into the world that HE [MIGHT JUDGE] THE WORLD ; but that the world through him might be saved.

18. He that believeth not [hath been judged], because he hath not believed in the name of the only BEGOTTEN SON OF GOD.

Compare J. III. 17, 18, with J. V. 22, 27.

ST. MATT., IV. ST. MARK, I. ST. LUKE, V.

ST. JOHN, III.

Here terminates St. John's account of Jesus' first visit to Jerusalem, in the course of which the only incidents related are, *The clearing of the Temple* by Jesus ; (belonging, according to the other three Evangelists, to the *fifth* visit :) the *nightly interview with Nicodemus* ; at which *Christ's nature and office are explained* : and the assertion that *many believed because of the miracles they saw*. The residue is *St. John's exposition, by Jesus' mouth, of the nature and mission of Christ* ; "the SON of MAN, the only BEGOTTEN Son of God," "that came down from heaven" which is in heaven who must be lifted up that whose *believe* in him may have everlasting Life." Compare this teaching with that delivered by Matthew's Text : "Repentance and remission of sins," "the kingdom of heaven is at hand." But in the 17th verse—"God sent not his Son into the world that he should judge the world"—we may discover John's first antagonistic move against the "second coming of Christ to Judgment in that Generation."

How far the son of man, the begotten Son of God, consist with J. I. 1 to 4, remains for consideration:-

22, 23. After these things came Jesus and his disciples into Judea ; there tarried and baptized. John also was baptizing in AEnon.

24. FOR JOHN WAS NOT YET CAST INTO PRISON.

These verses (22, 23, 24) enable us to compare the order of transactions already epitomised. St. Matthew writes (iv. 12 to 21) that "when Jesus heard that John was cast into prison he came, and dwelt in Capernaum ; FROM THAT TIME BEGAN TO PREACH : and walking by the sea of Galilee saw Peter, Andrew, James and John : and called them." We have seen the contradictory account given by Matthew and John of Peter's call. (M. IV. 18—J. I. 37 to 42.) But from the present passage we ascertain that these discrepancies extend much further. *All the portions of St. John's Gospel from I. 37 up to III. 24* (already epitomised) and *all other portions up (at least) to the end of his fourth chapter* are circumstances which, according to John's own text, OCCURRED BEFORE THE IMPRISONMENT of the Baptist : while according to Matthew's text, supported by Mark and Luke, *Jesus had not yet begun to preach : and no disciple had been called*. (M. IV. 12, 17.)

25 to 30. There arose a question between John's disciples and the Jews. They came to John and said—John answered, Ye witness that I said, "I am not the Christ, but am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom rejoiceth : this my joy is therefore fulfilled."

30 to 36. He must increase but I must decrease. He that cometh from heaven is above all. What he hath seen and heard that he testifieth : and no man receiveth his testimony. He that receiveth his testimony hath set his seal that God is true : for God giveth not the spirit by measure to him. The Father loveth the son and hath given all things into his hands. He that believeth on the Son hath everlasting life. He that believeth not the Son, the wrath of God abideth on him.

It would appear that it is *St. John who here speaks, through the medium of the Baptist* : who is represented as *acknowledging Jesus to be the Christ* ; and then as *expounding Christ's nature and office* ; and who *complains, in St. John's stead, that no man receiveth his testimony*. But how shall we reconcile these *acknowledgments of the Baptist with the Message he afterwards sent when in prison to Jesus*. "Art thou he that should come or do we look for another ?" (M. XI. 3).

St. MATT., IV. St. MARK, I. St. LUKE, V.

St. JOHN, IV., V.

CH. IV.

1. When the Lord knew that the Pharisees had heard that Jesus baptized more disciples than John ;
2. Though *Jesus himself baptized not, but his disciples ;*

There is *no* text in *St. John's* Gospel except J. III. 22, 23 ; and there is *not one Text* in the *synoptic Gospels*, which purports that either *Jesus*, or *his disciples during his lifetime*, ever baptized any convert.

3 to 42. He left Judea and departed unto Galilee- Through Samaria- cometh to Sychar- Jacob's well was there- Jesus sat on the well- Cometh a woman to draw water- Jesus saith to her, "Give me to drink"- His disciples were gone to buy meat- The woman said to him, "How is it that thou, a Jew, askest drink of me, a Samaritan?" Jesus said, "If thou knewest- who saith to thee give me to drink ; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water I shall give shall never thirst- It shall in him spring up into everlasting life"- The woman saith, Sir, I perceive that thou art a prophet- *I know that Messias cometh. He will tell us all things. Jesus saith to her, "I THAT SPEAK TO THEE AM HE."*

This is the first announcement by Jesus himself, in St. John's Gospel, that he was THE CHRIST. Compare it with the like in Matthew's text (M. XVI. 20.)

43 to 45. Jesus came again to Cana. The Galileans received him, having seen all he did at Jerusalem: for they also went to the feast.

This little explication looks as if intended to reunite the Itinerary of Jesus with that described by the other Gospels ; in and around Galilee. But here is the same assumption of miracles performed as at J. II. 23—see the comment on that verse.

46 to 54. A nobleman's son was sick at Capernaum. He went to Jesus ; besought him to come and heal his son at the point of death. Jesus saith, Go thy way, thy son liveth. The servants met the master, saying, Thy son liveth- yesterday at the seventh hour the fever left him. The father knew it was the hour in which Jesus said "Thy son liveth." 54. *This is again the SECOND MIRACLE Jesus did when he was come out of Judea into Galilee.*

How should we interpret St. John's care in thus specifying the order of his miracles, unless to sustain his own Gospel by an independent Catalogue ? But the same difficulties attach to this as to his first miracle, that it was *worked before the incarceration of the Baptist* ; and that two *previous* miracles are described in the texts of St. Mark and St. Luke : (Mk. I. 22 to 27—L. V. 1 to 10) at the last of which *John was present*. (L. V. 10.)

CH. V.

(SECOND VISIT) 1. After this there was a Feast of the Jews: and Jesus went up to Jerusalem.

Compare this verse with J. II. 13—and J. VII. 10.

ST. MATT., IV. ST. MARK, I. ST. LUKE, V.

ST. JOHN, V.

2. There is in Jerusalem a pool called Bethesda.
 5. A man was there who had been thirty years [in his infirmity].
 8. Jesus said to him, Rise, take up thy bed and walk.
 9. Immediately the man was made whole, took up his bed and walked. On [that] day was the sabbath.
 16. The Jews persecuted Jesus [—] because he had done these things on the sabbath.
 17. Jesus answered, *My Father worketh hitherto and I work.*

Compare this verse (17) with M. XII. 8.

18. Therefore the Jews sought to kill him : because he not only had broken the sabbath, but also [called] God his Father : making himself equal with God.
 21. *As the Father raiseth up the dead and quickeneth them so the Son quickeneth whom he will.*
 22. The Father judgeth no man ; but HATH COMMITTED ALL JUDGMENT TO THE SON.
 23. That all men [may] honor the Son even as they honor the Father.
 24. He that heareth my word hath everlasting life.
 25. *The hour is coming, and now is when the DEAD shall hear the voice of the SON OF GOD and they that hear shall LIVE.*
 27. And hath given him authority to execute judgment, because he is the Son of Man.
 28. For [an] hour is coming in which ALL THAT ARE IN THE GRAVES shall hear his voice.
 29. And SHALL COME FORTH : they that have done good, unto the RESURRECTION TO LIFE : they that have done evil unto the RESURRECTION OF [JUDGMENT].
 43. I am come in my Father's name - -

In these verses (J. V. 22, 25, 28, 29) appears St. John's SECOND (J. III. 17) passage in SUBSTITUTION for the *Judgment by Christ at his second coming in that generation*, afterwards predicted by St. Matthew's text. . And here the *Hell fire* is changed into a *resurrection to judgment*.

The student will also consider whether St. John's *declaration of faith* (J. I. 1, 2, 3.) be sustained by the Nature and Office of Christ as depicted by his verses 18, 23, 27, compared with J. III. 17, 18.

ST. MATTHEW, IV.

ST. MARK, —

ST. LUKE, VI.

(From hence the Gospels of St. Matthew, St. Mark and St. Luke again proceed together : but no portion of St. John's text falls in with theirs until we reach M. XIV. 13.)

IV. 23. Jesus went about all Galilee, teaching in their synagogues ; preaching the Gospel of the kingdom : and healing all manner of sickness.

24. His fame went through all Syria.

25. There followed him multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan.

ST. MATTHEW, V.

ST. MARK, —

ST. LUKE, VI., XIV., VIII.

CH. V.

1, 2. Seeing the multitudes Jesus went into a mountain and taught : saying :

3. *Blessed are the poor in spirit ; for their's is the kingdom of heaven.*

4. *Blessed they that mourn ; for they shall be comforted.*

5. *Blessed the meek : they shall inherit the earth.*

7. *Blessed the merciful : they shall obtain mercy.*

8. *Blessed the poor in heart : they shall see God.*

9. *Blessed the peacemakers- -*

10. *Blessed they, persecuted for righteousness' sake : theirs is the kingdom of heaven.*

11. *Blessed ye when men revile, persecute, and say all- -evil against you, falsely, for my sake :*

12. *Rejoice- -great is your reward in heaven- -so persecuted they the prophets.*

13. *Ye are the salt of the earth- -but- -*

14. *Ye are the light of the world- -*

15. *Neither do men light a candle and put it under a bushel : but on a candlestick : and it giveth light to all in the house.*

16. *Let your light so shine before men that they may see your good works and glorify your Father.*

17. *Think not I am come to destroy the law, or the prophets. I came to fulfil.*

19. *Whosoever break one of these least commandments, and shall teach men so, shall be called least - - in heaven : whoso do and teach them- - great in heaven.*

21. *Ye have heard- - thou shalt not kill- -*

22. *I say, whosoever is angry with his brother, without a cause, shall be in danger of [judgment]- -Whosoever shall say [moran] shall be in danger of hell fire.*

23. *Whosoever looketh on a woman to lust after her hath committed adultery with her, in his heart.*

20. *Blessed are ye poor : for yours is the kingdom of God.*

21. *Blessed ye that weep now : for ye shall laugh.*

22. *Blessed are ye when men hate, separate, reproach, cast out your name as evil, for the Son of Man's sake.*

23. *Rejoice ; leap for joy ; your reward is great in heaven. In like manner did their fathers to- -*

24. *But woe to you rich- -ye have received your consolation.*

25. *To you that are full- -ye shall hunger- -to you that laugh- -ye shall weep.*

26. *To you when all men shall speak well of you- -for- -*

XIV. 34. *Salt is good but- -*

35. *He that ears to hear let him hear.*

IV. 21. *Is the candle brought to be put under a bushel- -and not- -on the candlestick ?*

VIII. 16. *No man when he hath lighted a candle covereth it with a bushel- -but setteth it on a candlestick ; that they which enter may see the light.*

ST. MATTHEW, V., VI.

ST. MARK, —

ST. LUKE, VI., XI.

29. If thy right eye offend, pluck it out--

32. Whosoever put away his wife, save for fornication, causeth her to commit adultery.

34. Swear not at all--

39. Resist not evil. Whoso smite thee on the right cheek; turn to him the other also.

40. If a man take away thy coat, let him have thy cloak.

42. Give to him that asketh-- from him that would borrow turn not away.

43. It hath been said thou shalt love thy neighbour and hate thine enemy.

44. But I say unto you, [love your enemies; and pray for them which persecute you.]

45. That ye may be the children of your Father in heaven.

46. For if ye love those which love you; what reward have ye? Do not even the *publicans* [so]?

48. [Ye therefore shall be] *perfect*: as your [heavenly Father is] *perfect*.]

CH. VI.

1. Take heed that ye do not your [righteousness] before men--

2. When thou doest alms, do not sound a trumpet--

3. But let not thy left hand know what thy right hand doeth.

4. That thy alms may be in secret--

5. When thou prayest--

6. Enter into thy [secret chamber]; and [shut thy door]; and pray to thy Father which is in secret: and thy Father which seeth in secret, [shall reward thee].

7. When ye pray, use not vain repetitions, as the [Gentiles] do--

8. For your Father knoweth what--ye have need of, before ye ask.

VI. 29. To him that smiteth thee on the cheek, offer also the other:

29. And from him that taketh thy cloak, forbid not thy coat also.

30. Give to every man that asketh of thee; and of him that taketh away thy goods, ask not again.

31. *And as ye would that men should do to you; do ye to them.*

27. But I say unto you--love your enemies; do good to them which hate you:

28. Bless them that curse you; and pray for them which despitefully use you.

32. [Moreover], if ye love them which love you; what thank have ye? for *sinners* also love those that love them.

33. And if ye do good to them which do good to you; what thank have ye? for *sinners*, &c.

35. But love ye your enemies; do good and lend; hoping for nothing again. Your reward shall be great; and ye shall be the [sons] of the Highest: for he is kind unto the unthankful and the evil.

36. Be ye therefore *merciful*; as your Father also is *merciful*.

XI. 1. As he was praying; when he ceased; one of his disciples said; Lord teach us to pray: as John taught his disciples.

St. MATTHEW, VI.

9. After this manner pray :
 Our father which art in
 heaven hallowed be thy name :
 10. Thy kingdom come : Thy will
 be done [as in heaven, so also on
 earth.]
 11. Give us this day our [neces-
 sary] bread :
 12. And forgive us our debts ;
 as we [also have forgiven] our
 debtors :
 13. And lead us not into tempta-
 tion : but deliver us from evil.
 14. For if ye forgive men their
 trespasses, your heavenly Father
 will also forgive you.
 15. But if ye forgive not men
 their trespasses, neither will your
 father forgive your trespasses.

St. MARK, —

- XI. 25. When ye stand praying
 forgive [whatever ye have against
 any] that your Father—may for-
 give you your trespasses.
 26. But if ye do not forgive ;
 neither will your Father forgive
 your trespasses.

St. LUKE, XI., XVI., XII.

2. He said unto them ; when ye
 pray, say : [Father] : Hallowed be
 thy name.
 Thy kingdom come. [—]
 9. Give us, day by day, our daily
 bread :
 4. And forgive us our sins : for
 we also forgive everyone that is
 indebted to us :
 And lead us not into temptation. [—]

These verses (M. VI. 6 to 8—9 to 13) dictate the *principle* and supply the *form* of a
Christian's worship. Long public prayers, intermediate intercessions, abstruse doctrines are
 ignored. A HEAVENLY FATHER is declared : PRIVATE COMMUNION between the *creature* and
 the CREATOR is enjoined. Do the *Creeds* or the *Worship* of Christians conform to this
Standard ?

16 to 21. When ye fast be not of
 a sad countenance—anoint—wash—
 Lay not up treasures upon earth—
 but in heaven.

22. The light of the body is the
 eye.

23. If the light that is in thee be
 darkness ; how great is that dark-
 ness.

24. No man can serve two masters.

25. Take no thought for your life.

26. behold the fowls of the air.

27. Which of you by taking
 thought can add, &c. ?

28. Why take thought for raiment ?
 Consider the lilies ;

31. Therefore take no thought
 what shall we eat, &c.,

32. For your heavenly Father
 knoweth, . .

33. Take therefore no thought for
 to-morrow. The morrow shall take
 care for the things of itself. Suffi-
 cient to the day is the evil thereof.

XI. 34. (*Same.*)

35. Take heed that the light which
 is in thee be not darkness.

36. If thy whole body be full of
 light—

XVI. 13. No servant can serve
 two masters, . .

XII. 22. Take no thought for
 your life, . .

23. Consider the ravens, . .

25. (*Same.*)

26. If ye be not able to do the
 least why take thought for the rest ?

27. Consider the lilies.

29. Seek not what ye shall eat, . .

30. And your Father knoweth, . .

31. But seek ye [His] kingdom ;
 and all these things shall be added
 unto you.

ST. MATTHEW, VII.

ST. MARK, —

ST. LUKE, VI, XI, XII

CH. VII.

1. Judge not that ye be not judged.

2. With what judgment ye judge ye shall be judged.

2. With what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye? -

6. Give not that which is holy unto the dogs, -

7. Ask, and it shall be given you; seek, and ye shall find.

8. For every one that asketh receiveth.

9. What man of you, if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye, being evil, know to give good gifts unto your children; how much more shall *your Father* which is in heaven, give *good things* to them that ask him?

12. Therefore, all things ye would that men should do to you; do ye even so to them. For this is the law and the prophets.

VI. 37. Judge not and ye shall not be judged. Condemn not; ye shall not be condemned. Forgive, and ye shall be forgiven.

38. Give and it shall be given to you; good measure pressed down - shall men give into your bosom; with the measure that ye mete it shall be measured to you again.

41. (*Same.*)

42. (*Same.*)

XI. 5. Which of you shall have a friend - and say - lend me, &c.;

6. For a friend is come, -

7. And he from within shall answer - Trouble me not - I cannot rise.

8. I say unto you, Tho' he will not rise because he is his friend, yet because of his importunity he will rise and give.

9. (*Same.*)

10. (*Same.*)

11. If a son ask bread of you, a father; will he give him a stone? or if he ask a fish will he give him a serpent?

12. Or if he shall ask an egg will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your [Father from heaven] give the *Holy Spirit* to them that ask him?

(*See L. VI. 31.*)

XII. 22. And he went through the cities and villages, teaching and journeying towards Jerusalem.

This verse (L. XII. 22) does not impress the reader as if *two previous visits* (J. II. 13.— V. 1.) *had already been made to Jerusalem.*

13. Enter ye in at the strait gate.

14. Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it.

15. Beware of false prophets, -

16. Ye shall know them by their fruits.

23. One said; Lord, are there few saved?

24. He said; Strive to enter at the strait gate, -

for many will seek to enter in and shall not be able.

ST. MATTHEW, VII.

16. - Do men gather grapes of thorns, or figs of thistles ?

17. Even so every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit : neither a corrupt tree good fruit.

19. *Every tree that bringeth not forth good fruit is hewn down and cast into the fire.*

20. Wherefore, by their fruits ye shall know them.

21. Not every one that saith unto me, Lord ! Lord ! shall enter into the kingdom of heaven : but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

23. And then will I [confess] unto them ; I never knew you : depart from me, ye that work iniquity.

24. Therefore, whosoever heareth these sayings of mine, and doeth them ; I will liken him unto a wise man which built his house upon the rock.

25. And the rain descended ; and the floods came ; and the wind blew ; and beat upon that house ; and it fell not : [for its foundation had been laid] upon [the] rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand :

ST. MARK, —

ST. LUKE, VI., XIII.

VI. 43. For a good tree bringeth not forth corrupt fruit : neither doth a corrupt tree bring forth good fruit.

44. Every tree is known by his own fruit. For of thorns men do not gather figs ; nor of a bramble bush gather they grapes.

45. A good man out of the treasure of his heart, bringeth forth that which is good : and an evil man out of the evil treasure - bringeth forth that which is evil : for out of the abundance of the heart the mouth speaketh.

46. And why call ye me Lord ! Lord ! and do not the things which I say ?

XIII. 25. When once the Master - is risen up, and hath shut the door, and ye stand without - saying, Lord ! - open unto us : and he answer ; - I know not whence ye are ;

26. Then shall ye begin to say ; *We have eaten and drunk in thy presence ; and thou hast taught in our streets.*

27. But he shall say ; I tell you, I know you not whence ye are : depart from me all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you [being] thrust out.

29. And they shall come from the east, west, north, and south ; and shall sit down in the kingdom of God.

30. There are last which shall be first ; and there are first which shall be last.

VI. 47. [Every one that cometh] to me, and heareth my sayings, and doeth them, I will show you whom he is like.

48. He is like a man [building] a house : [who digged and deepened] and laid a foundation on [the] rock : and when [a] flood [came] the stream beat vehemently on that house and could not shake it : [because it was well built].

49. But he that [heard] and [did] not is like a man that, without a foundation, built a house upon the earth : against which the stream did beat vehemently ; and immediately it fell :

(See M. VIII. 11, 12.)

St. MATTHEW, VII., VIII.

27. And the rain descended ; and the floods came ; and the winds blew and beat upon that house ; and it fell : and great was the fall of it.

28. When Jesus had ended these sayings the people were astonished at his doctrine.

29. For he taught them as having authority ; and not as [their] scribes.

St. MARK, I.

(See Mk. I. 22.)

St. LUKE, VI., V., VII.

and the ruin of that house was great.

(See L. IV. 32.)

The sermon from the mount (M. V., VI., VII.) has been given almost at full length : not only because it forms the code of *Christian Morals* ; but in order that the *examiner may compare St. Luke's extracts with St. Matthew's original*.

St. John takes no notice of teachings so little in unison with the mystical revelations of his own Gospel. But why St. Mark, (who, as we have read, wrote his text under the supervision of St. Peter) should have *rejected the Sermon*, cannot be satisfactorily explained. Possibly that tendency to the supernatural, which increased with the advancing age of Christianity, was beginning to predominate in the mind of Peter ; and through him of Mark : and thus the *moral doctrines fell into disregard*. Even the alteration which St. Luke has made (L. XI. 13—"Give the Holy Spirit") in a verse of St. Matthew's Sermon (M. VII. 11—"Give good things") exhibits the same tendency. And the writings of Paul and other Apostles which have come down to us afford abundant proof of that transition : which the Gospel of St. John consummates.

[CH. VIII.]

1. When Jesus was come down from the mountain, -

2. Came a Leper, - saying, Lord, if thou wilt thou canst make me clean.

3. Jesus - touched him, saying ; I will : Be thou clean.

Immediately his leprosy was cleansed.

4. Jesus saith, - Tell no man : Show thyself to the priests - offer the gift Moses commanded.

40. (Same.)

41. (Same.)

(Nearly the same.)

44. (Same.)

45. But he began to publish it so that Jesus no more openly entered the city ; but was - in desert places. And they came to him from every quarter.

V. 12. (Nearly same.)

13. (Same)

(Same.)

V. 14. (Same.)

15. So much the more went the fame of him abroad - multitude, came to hear : and he healed by him of their infirmities.

16. And he withdrew into the wilderness ; and prayed.

As no part of this passage (Mk. I. 45—L. V. 15, 16) appears in Matthew's text, and as similar instances occur elsewhere, it affords some proof that St. Luke occasionally borrowed from St. Mark's prior Gospel : adding conclusions of his own.

5 to 13. When Jesus was entered into Capernaum came a Centurion ; - saying ; My servant lyeth at home, sick of the palsy, grievously tormented. Jesus saith ; I will come

VII. 1 to 10. He entered into Capernaum. A centurion's servant was sick and ready to die. [Hearing] of Jesus, he sent to him Elders - beseeching him to come and [save] his

St. MATTHEW, VIII.

and heal him. *The Centurion said; Lord, I am not worthy that thou shouldst come under my roof- -speak the word and my servant shall be healed. For I am a man under authority. When Jesus heard it, he said, -I have not found so great faith- in Israel.*

11. Many shall come from the east- -and sit down with Abraham- -in the kingdom of heaven :

12. But the children of the kingdom shall be cast out. -There shall be weeping and gnashing of teeth. Jesus said ; Go ; -as thou hast believed, so be it done unto thee. The servant was healed in the self same hour.

St. MARK, I.

St. LUKE, VII., IV.

servant. *They came to Jesus ; besought him, &c. Jesus went with them. When not far from the house the centurion sent, saying, Lord, trouble not thyself- -but say in a word : and [let] my servant be healed. For I am a man under authority. When Jesus heard this, he said, I have not found so great faith in Israel. They that were sent, returning, found the servant whole. [-]*

This (L. VII. 1 to 10) is another example of the alterations made by St. Luke in St. Matthew's version.

11 to 15. *The day after Jesus went into a city called Nain, and many of his disciples with him. When nigh the gate, a dead man was carried out, only son of his mother ; she a widow.*

The Lord had compassion on her - -said, weep not- -came and touched the bier- -and said ; Young man, arise. The [dead man] sat up, and began to speak : and he delivered him to his mother.

This raising of the man of Nain, introduced into Jesus' journey to Capernaum, yet not noticed in any other Gospel, naturally induces a question as to Luke's authority for it.

14. When Jesus was come into Peter's house, he saw his wife's mother [in bed] and sick of a fever.

29. When they [came] out of the synagogue they entered the house of *Simon and Andrew.*

30. Simon's wife's mother lay sick of a fever.

IV. 38. He arose out of the synagogue ; entered into Simon's house.

Simon's wife's mother was [suffering] with a great fever. They besought him for her.

This additional information may have come to St. Mark or St. Luke from Peter himself : or Peter may have supplied it to St. Matthew's Gospel.

15. He touched her hand- -the fever left her- -she rose and ministered to [him] :

31. He took her by the hand and lifted her up. Immediately the fever left her and she ministered unto them.

39. He stood over her ; -rebuked the fever: It left her. Immediately she rose and ministered unto them.

16. *When even was come they brought - -many possessed with devils- -He cast out the spirits with a word : and healed all that were sick.*

32. At even, *when the sun set,* they brought all that were diseased and them possessed with devils.

40. *When the sun was setting,* all they that had- -sick brought them- -He laid hands on every one and healed them.

ST. MATTHEW, VIII, IX.

17. That it might be fulfilled, &c.
18. Jesus- -gave commandment to depart unto the other side.

19 to 22. (*Conversation with a scribe.*)

23. When he entered into a ship his disciples followed him.

24 to 27. (*Jesus calms a storm.*)

28. When he was come to the other side into the country of the [*Gadarenes*] there met him two possessed with devils, coming out of the tombs, exceeding fierce.

29. - -Saying; What have we to do with thee, Jesus, thou SON OF GOD? Art thou come hither to torment us before the time.

30. There was a- -herd of swine feeding.

31. The devils besought him- -if thou cast us out, suffer us to go into the herd of swine.

32. He said, Go. They came out- -went into the herd - -which ran- -into the sea and perished.

33. They that kept them fled, and told every thing.

ST. MARK, I., IV., V., II.

33. All the city was gathered at the door.

34. He healed many sick and cast out many devils: and suffered not the devils to speak; because they knew him.

IV. 35. *Same day, when even was come, he saith, -let us pass to the other side.*

36. They took him- -in the ship. There were with him other ships.

37 to 41. (*Similar.*)

V. 1. They came over unto the other side of the sea; unto the country of the *Gergesenes*.

3. When come out of the ship, there met him out of the tombs a man with an unclean spirit.

7. And cried- -What have I to do with thee Jesus, Son of the most high God? I adjure thee by God torment me not.

11. (*Similar.*)

12. They besought him- -send us into the swine that we may enter into them.

13. Jesus gave them leave.

(*Similar.*)

14. (*Similar.*)

15. They come to Jesus; and see him that was possessed sitting, - -in his right mind.

18 to 29. (*The possessed prayed to be with Jesus, who refused.*)

ST. LUKE, IV., VIII, IX., V.

41. Devils came out of many: saying; Thou art Christ the son of God- -He, rebuking, suffered them not to speak: For they knew that he was Christ.

VIII. 22. -On a certain day, he went into a ship with his disciples- -said- -let us go unto the other side of the lake: and they launched forth.

IX. 57 to 62. In the way a certain man said, &c.

(*Similar with additions.*)

VIII. 23 to 25. (*Similar.*)

26. They arrived at the country of the [*Gergesenes*] which is over against Galilee.

27. When he went forth to land there met him out of the city, a certain man which had devils long time.

28. - -He cried- -What have I to do with thee, Jesus, Son of God most high? I beseech thee torment me not.

32. (*Similar.*)

(*Similar.*)
and he suffered them.

33. (*Similar.*)

34. (*Similar.*)

35. (*Similar.*)

38. 39. (*Similar.*)

CH. IX.

1. Jesus entered into a ship; passed over; and came into his own city.

2. They brought a man sick of the palsy, lying on a bed.

Jesus said to the sick of the palsy, SON, be of good cheer: THY SINS BE FORGIVEN THEE.]

CH. II.

1. Again he entered into Capernaum.

2. Many were gathered.

3. They bring one sick of the palsy: borne of four.

4. They uncovered the roof- -and let down the bed wherein the sick lay.

5. Jesus said to the sick- -Son, Thy sins be forgiven thee.

V. 17. On a certain day there were Pharisees, &c., come out of every town of Galilee, Judea and Jerusalem.

18. Men brought, in a bed, a man with palsy.

19. (*Similar.*)

20. He said unto him Man, thy sins are forgiven thee.

ST. MATTHEW, IX.

3. Certain Scribes said within themselves ; " This man blasphemeth."

ST. MARK, II., V.

6. Certain Scribes reasoning in their hearts.

7. Why doth this man blaspheme ? Who can forgive sins but God only ?

ST. LUKE, V., VIII.

21. The . . Scribes began to reason . . Who is this speaketh blasphemies ? Who can forgive sins but God alone ?

Observe, we have still the original teaching of St. Matthew : " Forgiveness of sins ;" (the doctrine of the Baptist : continued by Jesus :) *Here, for the first time, Jesus claims the power in himself.* (M. IX. 2.)

4 to 8. Jesus [seeing] their thoughts, said : [Which] is easier to say ? " Thy sins be forgiven" : or to say, " Arise and walk" ? But that ye may know the Son of Man hath power to forgive sins, . . " Arise ; take up thy bed, and go unto thy house." He arose and departed.

9. As Jesus passed forth from thence, he saw a man named Matthew, sitting at receipt of customs. He saith unto him ; " Follow me." He arose and followed him.

8 to 12. (Same.)

14. - He saw Levi, the son of Alphaeus, sitting, &c. -

- and he arose and followed him.

22 to 25. (Nearly same.)

27. After these things he went forth and saw a publican named Levi, sitting, &c. - said to him, " Follow me." He left all, rose up and followed him.

This is all that is contained in the Gospels respecting the Apostle to whom the Gospel of St. Matthew is attributed.

12. They that are whole need not a physician.

13. I [love] mercy not sacrifice, for I came not to call [righteous men] but sinners [-].

17. (Same.)

31. (Same.)

This text, (M. IX. 12, 13, together with M. XVIII. 10, 14) deserves the special consideration of those, who, resting upon the Epistles of St. Paul, assert that Adam's fall entailed sin and damnation on all the human race. *Neither Adam's sin nor the fall, is ever mentioned IN ANY GOSPEL.*

18. While he spake, . . came a certain Ruler, saying ; My daughter [just now died ;] but come, lay thy hand upon her, and she shall live.

19. Jesus arose and followed him, and his disciples.

20 to 22. A woman having an issue of blood came behind, touched his garment : Jesus turned ; said ; Daughter, be of good comfort : thy faith hath made thee whole. The woman was made whole from that hour.

V. 22. There cometh one of the Rulers of the Synagogue, Jairus by name :

23. Saying, My little daughter lieth at the point of death : come, lay thy hands on her, that she may be [saved] and may live.

VIII. 41. There came a man named Jairus, &c., and besought him that he would come into his house :

42. For he had one only daughter, about 12 years of age, and she lay dying.

25 to 34. (similar but more fully.)

43. to 48. (Nearly the same as St. Mark.)

35. While he yet spake, there came, from the Ruler of the Synagogue's house, certain which said, " Thy daughter is dead."

Jesus saith to the Ruler. - Be not afraid : only believe.

49. (Same.)

50. Jesus answered, " fear not : believe only : " she shall be made whole.

ST. MATTHEW, IX.

23. When Jesus came to the Ruler's house and saw the minstrels and people making a noise ;

24. He said unto them, "Give place";
for *the damsel is not dead but sleepeth.*
and they laughed him to scorn.

25. But when the [multitude was] put forth ;

he went in,
and took her by the hand :

26. And the fame thereof went abroad into all that land.

ST. MARK, V.

37. He suffered no man to follow him, save Peter, and James, and John the brother of James.

38. He cometh to the house—and seeth the tumult, and them that wept and wailed greatly.

39. And when he was come in he said unto them, "Why make ye this ado and weep?" *The [child] is not dead ; but sleepeth.*

40. And they laughed him to scorn.

But when he had put them all out; he taketh the father and the mother of the [child] and them that were with him, and entereth in where the [child] was lying.

41. And taking [the hand of the child he] said unto her, "Talitha [coom] which is, being interpreted, Damsel, I say unto thee, arise."

42. And straightway the damsel arose, and walked, for she was of the age of 12 years.

and they were astonished with a great astonishment.

43. And he charged them [many times] that no man should know it :
and commanded that something should be given her to eat.

ST. LUKE, VIII.

51. When he came into the house he suffered no man to go in, save Peter and James and John ; and the father and mother of the maiden.

52. And all wept and bewailed her.

but he said, "Weep not : *she is not dead but sleepeth.*"

53. And they laughed him to scorn.

knowing that she was dead.

54. [- . . . -]

[But he] took her by the hand and called, saying ;

"Maid arise."

55. *And her spirit came again.*

and she arose straightway.

and he commanded to give her [to eat.]

56. And her parents were astonished.

But he charged them they should tell no man what was done.

The explanations and extensions made by St. Mark, and the remarkable additions (53, 55) inserted by St. Luke beyond St. Matthew's history of this miracle will not fail to be observed.

But the great question presents itself ; was this a resurrection *from death, to life* : or a *recovery from fit or trance* ? If the latter, that subject will be noticed hereafter. But if the words of Jesus are to decide the question, there can be no doubt of the reply. He expressly says, "*The maid is not dead but sleepeth.*" To put any other intent on those words would be to impute to the ever-serious character of Jesus the employing of a bantering expression on a very solemn occasion. The question will require careful inquiry : and shall be deferred until we arrive at the consideration of the miracles in general. But it may here be observed that *St. John* who was *present* at the working of this miracle, *never notices it* : but *supplies a still more remarkable substitute, the raising of Lazarus.* As if he had a purpose that his own Gospel should stand on *new miracles* and alone.

ST. MATTHEW, IX., X.

IX. 27 to 31. (*Two blind cured*)
32 to 34. (*A dumb man possessed*
with devil cured.)

35 to 38. Jesus went about all the
cities and villages; teaching in the
synagogues, and preaching the
Gospel of the kingdom.

St. MARK, III., VI.

St. LUKE, IX., VI.

CH. X.

1. He called unto him his twelve
disciples. gave them power over
unclean spirits.

to cast them out;
and to heal [every] sickness, and
[every] disease.

III. 13. He goeth up into a
mountain, and calleth whom he
would: and they came.

14. And he [appointed] twelve;
that they should be with him: and
that he might send them forth to
preach:

15. And to have power to [-]
cast out devils.

IX. 1. Then he called his twelve
disciples together.

and gave them power and authority
over devils;

and to cure diseases.

Unless content to abandon our intelligence to the unmitigated Supernatural we have need
to find some explanation *what this delegated "power" was.* (M. X. I.)

VI. 12. In those days he went -
and continued all night in prayer.

13. When day - called his disciples
- - chose twelve: whom he named
Apostles.

(These two verses of St. Luke (VI. 12, 13) neither appear to connect with the parallel Texts here
recited nor with the eleven prior verses of Luke's sixth chapter.)

M. X. 2 to 4. The names of the
twelve apostles are these.

1. Simon Peter
2. Andrew his Brother
3. James } sons of Zebedee
4. John }
5. Philip
6. Bartholomew (Nathaniel, of
John.)
7. Thomas
8. Matthew "the publican" (M.
IX. 9)
9. James "son of Alphaeus"
10. Lebbeus "surnamed Thaddeus"
11. Simon the Canaanite—Zelotes]
12. Judas Iscariot (son of Simon the
Pharisee)

Mk. III. 16 to 19.

1. Simon Peter
3. James
4. John
2. Andrew
5. Philip
6. Bartholomew
8. Matthew (Mk. II. 14)
7. Thomas
9. James "son of Alphaeus"
10. Thaddeus
11. Simon "the Canaanite"
12. Judas Iscariot

L. IX. 14 to 16.

1. Simon Peter
2. Andrew "his brother"
3. James
4. John
5. Philip
6. Bartholomew
8. Matthew (L. V. 27)
7. Thomas
9. James "son of Alphaeus"
11. Simon Zelotes
10. Judas "brother of James"
12. Judas Iscariot

Hence we gather that Simon Peter and Andrew were brothers (the latter, once a disciple
of the Baptist—J. I. 35, 37. 40). That James and John were also brothers. And that
Matthew, James and Judas (not Iscariot) were three sons of Alphaeus. Whether the Lebbeus,
Thaddeus of Matthew was the Judas, brother of James, named by St. Luke, moderns can
only guess. But we may learn from this table, that the *James, Simon, and Judas*, hereafter
mentioned (M. XIII. 55) as *brothers of Jesus* were not those named in this table; and that,
of this list, four were fishermen, and three were publicans, or brothers, or sons of

St. MATTHEW, X.

St. MARK, VI.

St. LUKE IX., XII., XIV.

publicans ; unto whom the propagation of a Revelation sent to teach mankind their conduct here, and knowledge of their future state, was entrusted ; to whom the keys of heaven were given on earth ; (M. XVIII. 18) and *twelve* thrones of judgment were promised in heaven. (M. XIX., 28.)

There seems to be some obscurity about the No. 10 of Matthew—whether Thaddeus was the Judas of Luke. But of Nos. 7—10—11—12, the call is nowhere reported.

- | | | |
|--|--|-----------------------------------|
| 5. These twelve Jesus sent forth - | VI. 7. He called the twelve - | IX. 2. And he sent them to preach |
| 7. Go, preach ; saying, "the king-
dom of heaven is at hand." | sent them forth by two and two :
and gave them power over unclean
spirits. | the kingdom of God. |
| 8. Heal the sick : cleanse the lepers :
raise the dead : cast out devils. | | and to heal the sick. |

Here are no instructions to *baptize*. Nor is there any mention elsewhere in the *synoptic* Gospels of the *institution by Jesus of Baptism*, except in the remarkable verse of St. Matthew's final chapter (M. XXVIII. 19) St. John (J. IV. 2) implies that the *disciples* HAD *baptized* ; but the passage is unsupported even in St. John's Gospel.

- | | | |
|--|---|---|
| 9 to 27 (<i>Instructions for the con-
duct of the apostolic missionaries.</i>) | VI. 8 to 11.
(<i>Similar but shorter.</i>) | IX. 3 to 5.—XII. 11, 12.
(<i>Similar but shorter.</i>) |
| 28. Fear him who is able to destroy
both soul and body in hell. | | XII. 5. Fear him which after he
hath killed hath power to cast into
hell. |

This verse (L. XII. 5), and verse 23 of chapter XVI. of St. Luke, are the only places wherein St. Luke mentions a Hell. And it may be remarked that *here* it is not declaratory of one.

32. Whosoever shall confess me
before man, him will I confess before
my Father.

34. Think not I [came] to send peace
on earth ; I came not to send peace,
but a sword.

35. For I came to set a man at
variance against his Father : and the
Daughter against her Mother : and the
Daughter-in-law against her Mother-
in-law.

36. And a man's foes shall be they
of his own household.

That this fearful prognostication (M. X., 34 to 37) ever has been, and constantly is being realized, nations, sects, families, and many a saddened investigator will admit. St. Mark omits the passage. St. Luke exaggerates its traits. Is it a result to be expected from a heavenly Revelation ?

37. He that loveth Father or Mother
more than me is not worthy of me.

38. He that taketh not his cross
and followeth after me is not worthy
of me.

39. He that loseth life for my sake
shall find it.

8. Whosoever shall confess me -
him shall the Son of man confess before
the angels of God.

51. Suppose ye that I [came] to give
peace on earth ? I tell you nay, -
rather division.

52. Henceforth there shall be five in
one house divided three against two
and two against three.

53. Father against Son, and Son
against Father : Mother against
Daughter, and Daughter against
Mother : Mother-in-law against her
Daughter-in-law, and Daughter-in-
law against [the] Mother-in-law.

XIV. 56. If any come to me and
hate not Father, Mother, Wife, Chil-
dren, Brothers, Sisters, and his own
life, he cannot be my disciple.

27. Whosoever doth not bear his
cross and come after me cannot be
my disciple.

28 to 32. Parable (*King going to
war.*)

ST. MATTHEW, X, XI.

40. He that receiveth you receiveth me - and him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward -

42. Whosoever shall give to one of these little ones a cup of water in the name of a disciple, shall in no wise lose his reward.

ST. MARK, IX.

IX. 12. They went out and preached that men should repent.
13. They cast out many devils; annointed with oil many sick; and healed.

41. Whosoever shall give you a cup of water because ye belong to Christ - shall not lose his reward.

ST. LUKE, IX, X, VII.

IX. 6. They - - went through the towns preaching the Gospel.

We gather from this chapter (M. X.) (1st) That whatever miraculous power Jesus had he deputed, on this occasion, to his disciples. (2nd) That beyond the original preaching of repentance and remission of sins, and the kingdom of heaven at hand, *two steps in advance are made in the office and revelation of Christ; namely, a claim to some authority in heaven: (M. X. 32), and the ANNOUNCEMENT of a HELL (M. X. 28). The verse (L. XII. 5) and a verse in the parable of the beggar Lazarus (L. XVI. 23) are the only passages in St. Luke's Gospel wherein "Hell" is named.*

All St. Matthew's passages declaratory by Jesus of a Hell, St. Luke omits.

CH. XI.

1. When Jesus had commanded his twelve disciples, he departed thence to teach and preach in their cities.

How can this Itinerary of St. Matthew (IX. 35—XI. 1) be reconciled with St. John's four first visits to Jerusalem?

Compare verses 4 to 12 of this passage (found only in St. Luke) with M. X. 9 to 15. Par. Gospels. They appear to have been derived from thence.

CH. X.

1. After these things the Lord appointed OTHER SEVENTY - sent them, two and two, to every city - where he would come.

2 to 12. (Instructions to them).

17. The seventy returned, saying, Lord, the devils are subject to us through thy name.

18. Jesus said, "I BEHELD SATAN LIKE LIGHTNING FALL FROM HEAVEN."

19. I give you power to tread over serpents, &c.

20. In this rejoice not - but because your names are written in heaven.

Are we to accept this verse (L. X. 18) as Fact, as Metaphor, or as Hallucination? The whole passage (L. X. 1 to 20) appears so extraordinary that being found only in Luke's Gospel, it may be deemed a dubious statement of his day.

2, 3. When John had heard in prison the works of Christ, he sent two of his disciples; saying, ART THOU HE THAT SHOULD COME OR DO WE LOOK FOR ANOTHER?

VII. 18. The disciples of John [told] him - these things.

19. John, calling two of his disciples sent; saying, Art thou he that should come, or do we look for another?

ST. MATTHEW, XI.

ST. MARK, —

ST. LUKE, VII, X.

How are these verses (M. XI. 2, 3) to be reconciled with St. John's representations of the Baptist's declarations (J. I. 29), "*Behold the Lamb of God.*" (J. I. 34.) "*This is the Son of God*" or with his acknowledgment of Jesus as "*the bridegroom*" (J. III. 26 to 36) and as "*the Son on whom he that believeth not, shall not see life*" (J. III. 36).

21. *In that hour he cured many of plagues- -evil spirits- -to blind gave sight- -*

If this verse (L. VII. 21) had been found in Matthew's text, it would have been the natural precursor to the reply of Jesus as given by Matthew (M. XI. 4, 5). But as it does not appear either in St. Mark's or St. Matthew's version, it would seem that St. Luke, in making this *explanation* at so late a period, had scarcely satisfactory *authority* for this additional verse.

4. Jesus said, Shew John those things ye do hear and see :

5. The blind receive sight- -lame walk- -lepers are cleansed- -the dead are raised up.

6. And blessed is he who shall not be offended in me.

13. All the prophets and the law prophesied until John,

14. And if ye will receive it THIS IS [ELIJAH] WHICH IS TO COME.

15. He that hath ears to hear let him ear.

22. (Same.)

23. (Same.)

This passage, (M. XI. 14) which has not a place either in St. Mark's, St. Luke's, or St. John's Gospel, raises an important question : (renewed at M. XVII. 12.)

Malachi, the last of the Jewish prophets, (Mal. IV. 5) predicted the coming of ELIJAH. *The Jews were still expecting him. Jesus here declares that JOHN BAPTIST WAS THAT ELIJAH.* St. John's Text has represented the Baptist as *denying it.* "ART THOU ELIJAH? I AM NOT." (J. I. 21.)

20 to 24. (Addresses to Chorazin, Bethsaida and Capernaum.)

X. 13, 15. (Similar.)

25. At that time Jesus- -said, "I thank thee, Father, Lord of heaven and earth ;" &c.

26. Even so Father, it seemed good in thy sight.

27. All things are delivered to me of my Father. [None certainly knoweth the Son but the Father : neither [doth any fully know] the Father but the Son, and he to whom the Son is minded to reveal him.

28. Come unto me all ye that labor- -I will give you rest.

29. Take my yoke- -ye shall find rest unto your souls.

30. My yoke is easy, my burden light.

X. 21. In that hour Jesus rejoiced in spirit ; and said, &c.

22. All things are delivered, &c., and none knoweth who the Son is but, &c.

St. MATTHEW, XII.

St. MARK, II., III.

St. LUKE, XIII., VI., XI.

Two essential additions to the office of Christ are made in the foregoing chapter. (M. XI.) (1) John Baptist is declared by Jesus, to be the promised ELIJAH. (2) A fuller announcement is made that to Jesus "all things are delivered by his Father," and that "none fully know the Father but the Son and he to whom the Son shall reveal him" (XI. 27). This last and M. XI. 27 are the nearest approach to St. John's doctrine (J. VI. 46) of any in Matthew's Gospel. But as yet, we have in Matthew's text no full avowment by Jesus himself that he is the Christ.

CH. XII.

1. Jesus went through corn on the Sabbath.
6. I say to you, In this place is one greater than the temple.
8. For the Son of Man is Lord also of the Sabbath.
- 10 to 13. (Miracle, withered hand.)
15. Jesus withdrew from thence.

10 to 13. Multitudes followed.

and he healed them all.

and charged that they should not make him known.

22. (Miracle. One blind and dumb.)
23. The people amazed, said, "Is not this the Son of David?"
24. Pharisees said, "He casteth out devils by Beelzebub."

II. 23. (Same.)

23. (Same.)

III. 1. (Same.)

7. Jesus withdrew to the sea.

8. Multitudes from Galilee, Jerusalem, Idumea, from beyond Jordan, they about Tyre and Sidon came to him.

10. For he had healed many.

11. Unclean spirits fell down before him, saying, "Thou art the Son of God."

12. And he straightway charged them that they should not make him known.

20. And the multitude cometh together again so that they could not so much as eat bread.

21. When his friends heard of it they went out to lay hold on him, for they said, "He is beside himself."

22. Scribes from Jerusalem said, He hath Beelzebub.

CH. XIII.

1 to 9. (Parable, Fig tree.)

11 to 13. (Woman healed on the Sabbath.)

14 to 17. (Ruler's indignation and Jesus' reply.)

VI. 1. (Same.)

5. (Same.)

6 to 10. (Same.)

17. He came down and stood in the plain.

multitudes out of Judea, Jerusalem, Tyre and Sidon, came to hear him and be healed.

18. They vexed with unclean spirits were healed.

VI. 19. The multitude sought to touch him: for there went power out of him and healed all.

XI. 14. Casting out a devil: dumb the people wondered.

15. Some said, "He casteth out devils by Beelzebub."

St. Mark has made bold additions (unusual with him) in the foregoing passage: (Mk. III. 11 to 21) and, if his authority may be trusted, has given a damaging account of the estimation in which the early proceedings of Jesus were held by his own family. We may conclude from the whole passage that the events described occurred in the early progress of Jesus, that they alarmed his family, and especially that they took place far from Jerusalem,

ST. MATTHEW, XII, XIII.

27. If I by Beelzebub cast out devils; by whom do your sons cast them out?

28. But if I by the spirit of God cast out devils- *The kingdom of God is come unto you.*

31, 32. All sin and blasphemy shall be forgiven- but blasphemy against the [Spirit]- Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever [shall speak] against the Holy [Spirit] it shall not be forgiven him; neither in this world neither in [that which is to come].

ST. MARK, III., IV.

28, 29. All sins shall be forgiven and blasphemies- But he that shall blaspheme against the Holy [Spirit] hath never forgiveness, but is [guilty of eternal sin].

ST. LUKE, XI, VIII.

XI. 19. (*Same.*)

20. If I by the finger of God cast out- [then] the kingdom of God is come upon you.

XII. 10. Whosoever shall speak a word against the Son of man it shall be forgiven him: but unto him that [hath blasphemed] against the Holy [Spirit] it shall not be forgiven.

The examiner will put his own construction on this passage (M. XII. 31, 32). But from its context with verses 24, 27, 28, it would seem to intend that knowingly to attribute to Satan the influences which spring from the Divine Intelligence is a mortal blasphemy. The corrections in the versions, by Dean Alford, seem to assist to that conclusion.

38. Scribes and Pharisees seek a sign.

39. -There shall be no sign but the sign of the prophet Jonas.

46 to 50. One said, Thy mother and thy brethren desire to speak with thee: -He answered, Behold my mother and my brethren. Whosoever shall do the will of my Father in heaven- is my brother and sister and mother.

XI. 16. *Others, tempting, sought a sign.*

29. (*Similar.*)

IV. 31 to 35. (*Similar.*)

VIII. 19 to 21. (*Similar.*)

From the foregoing chapter (M. XII.) we obtain a further extension of the Office of Jesus. "Lord of the Sabbath"—(M. XII. 8) casting out devils by the Spirit, (or by the finger) of God. (M. XII. 28).

CH. XIII.

1. [In that] day Jesus went out of the house and sat by the sea side.

IV. Jesus began to teach by the sea side.

2. And great multitudes were gathered unto him; so that he went into a ship and sat; and the whole multitude stood on the shore.

1. (*Same.*)

CH. VIII.

1. Afterwards he went through every city and village teaching [announcing] the kingdom of God: and the twelve were with him.

2. And certain women which had been healed - Mary called Magdalene, out of whom had [gone] seven devils.

3. And Joanna, wife of Herod's steward: Susanna: and many others which ministered to [them] of their substance.

4. And when much people were [gathering] together, and were [coming] to him out of every city.

St. MATTHEW, XIII.	St. MARK, IV., VI.	St. LUKE, VIII., XIII., IV.
3. He spake many things unto them in parables : saying, Behold, a sower went forth to sow.	2. He taught them many things by Parables, and said : 3. Behold, there went out a sower to sow,	he spoke by a parable. 5. A sower went out to sow his seed.
4. As he sowed, some fell, &c.	4. (Same.)	(Same.)
5. Some fell, &c.	5. Other fell, &c.	6. And other fell, &c.
6. When the sun was up, - -	6. (Same.)	(Same.)
7. Some fell among thorns :	7. (Same.)	7. (Same.)
8. Other fell into good ground.	8. (Same.)	8. (Same.)
10. to 23. (<i>Explication of the Parable.</i>)	10 to 23. (<i>Similar.</i>)	11 to 15. (<i>Similar.</i>)

The Insight which the two foregoing verses (L. VIII. 2, 3) afford into the means of living and the persons by whom Jesus and his disciples were sustained during his ministry becomes valuable ; and particularly as regards the antecedents of Mary Magdalene ; who subsequently fills so prominent a part at the supper and after the Resurrection.

24 to 30. Parable, (*Wheat and Tares*).

31, 32. Parable, (*Mustard Seed*).

33. Parable, (*Leaven*).
(*Explication of the Parable of the Sower.*)

40. As the tares are gathered and burned, so shall it be in the end of the world.

41. The Son of man shall send forth his angels : they shall gather them that do iniquity.

42. And cast them into the furnace of fire. - -

43. Then the righteous shall shine forth in the kingdom of their Father.

44. Parable, (*Merchant seeking pearls*).

47, 48. Parable, (*a net cast into the sea*).

49, 50. So shall it be at the end of the world. The angels shall sever the wicked from the just, and cast them into the furnace of fire. - -

51. Have ye understood all these things ? They say, yea, Lord.

26 to 29. Parable, (*Seed*).
30 to 32. (*Similar.*)

XIII. 18 to 20. (*Similar.*)

In these verses (M. XIII. 40 to 50) the REVELATIONS of Jesus are nearly all completed. "The end of the world"—"The Son of man the Judge"—"The kingdom of heaven the reward of the righteous"—"The furnace of fire the punishment of the wicked." Each of these announcements is OMITTED not only by St. John, but by St. Mark and St. Luke. In St. Matthew's text it only remains that Jesus should declare himself to be the Christ.

53, 54. When Jesus had finished these parables he departed into his own country.

VI. 1. (*Same.*)
and his disciples followed him.

IV. 16. And he came to Nazareth where he had been brought up.;

Up to this point there is no symptom in Matthew's itinerary of any journey to Jerusalem.

ST. MATTHEW, XIII.

54. He taught them in their synagogue.

in so much that they were astonished ; and said, Whence hath this man this wisdom and these mighty works ?

55. Is not this the carpenter's son ? Is not his mother called Mary ? and his brethren *James* and *Joses* and *Simon* and *Judas* ?

56. And his sisters, are they not all with us ?

Whence hath this man all these things ?

57. And they were offended at him.

But Jesus said, a prophet is not without honor save in his own country and in his own house.

ST. MARK, VI.

2. *When the Sabbath was come he began to teach in the synagogue.*

and all that heard him were astonished ; saying, Whence hath this man ? &c.

3. Is not this the carpenter ? the son of Mary, [and] brother of *James* and *Joses* and [Juda] and *Simon* ? and are not his sisters here with us ?

(Same.)

4. Jesus said, a prophet &c. - except in his own country and among his own kin and in his own house.

ST. LUKE, IV.

Went into the synagogue on the Sabbath, and stood up to read.

17. There was delivered to him the [roll] of the prophet *Esaias*. - He found the place where it was written,

18. *The Spirit of the Lord is upon me -*

20. He [folded up the roll] and sat down :

21. And began to say, "*This day is this scripture fulfilled -*

22. All wondered at the gracious words of his mouth.

and said, is not this Joseph's son ?

23. He said unto them, Ye will say to me ; Physician, heal thyself : Whatsoever we have heard done in *Capernaum* ; do here in thy country.

24. He said, No prophet is accepted in his own country.

There is something so natural in the whole of this passage of St. Luke (IV. 16 to 22) that one unwillingly admits against it the reflection on the remoteness of the period at which St. Luke wrote it ; and the consequent improbability of his receiving authentic information of such casual, yet interesting incidents, when they had not been previously noticed in Matthew's history.

But if ordinary circumstances can be admitted against the preternatural conception asserted in the questionable two first chapters of St. Matthew and St. Luke ; the information here afforded, (M. XIII. 54 to 57—L. IV. 16 to 30) as to the manner in which Jesus and his pretensions were first received by his own family and by the circle in which he had been brought up, should have some weight against those disputable chapters. He is not acknowledged as the Son of God, even by Mary his mother : nor is there a single passage in any Gospel which is indicative of the mother's consciousness of his preternatural origin, or powers, except St. John's dubious verse (J. II. 5) at the Cana marriage.

58. And he did not many mighty works there ; because of their unbelief.

5. And he could do there no mighty works ; save that he laid his hands upon a few sick and healed them.

25. But I tell you, Many widows were in Israel in the days of [Elijah]. -

26. To none of them was Elijah sent save to - a woman, a widow.

St. MATTHEW, XIV.

St. MARK, VI.

St. LUKE, IV., IX., III.

27. Many lepers were in Israel in time of Elisha : none were cleansed saving Naaman.

28. They in the synagogue were filled with wrath ;

29. Rose up ; thrust him out of the city ; led him to the brow of the hill - to cast him down :

30. But he passing through the midst of them went his way.

This passage of St. Luke (IV. 28 to 30) again discloses the unfavourable reception of Jesus' mission among his earliest associates : though it lies under the disadvantage before noticed as to its source.

CH. XIV.

1. At that time Herod heard of the fame of Jesus :

2. And said ; This is John Baptist, risen from the dead.

3 to 11. For Herod - had put John in prison for Herodias' sake. On Herod's birthday the daughter of Herodias danced before Herod ; who promised her whatever she should ask. She, instructed by her mother, said ; Give me John Baptist's head in a charger - *(His head was brought in a charger and given to the damsel.)*

VI. 14. (Similar.)

15. Others said it is [Elijah].

17 to 19. (Similar)

IX. 7. Herod was perplexed - - It was said by some that John was risen from the dead.

8. Some, that Elijah had appeared.

III. 19, 20. Herod being reproved by him [concerning] Herodias - - shut up John in prison.

This incidental narrative of Mariamne's demand of John's head has the authority of Matthew's and of Mark's copy from Matthew's Gospel to sustain it. But, like the slaughter of the innocents, is unsupported by other history. Josephus relates it thus, (Book XVIII. S. 5, 2.) " Herod, who feared lest the great influence John had over the people might incline him - to raise a rebellion - thought it best to put him to death to prevent, &c. Accordingly he was sent - to Macherus, a castle - and was there put to death."

These additional verses of Mark and Luke (Mk. VI. 15—L. IX. 8) seem to be introductory to Jesus' future declaration that John Baptist was the promised Elijah.

12. John's disciples buried his body ; and went and told Jesus.

(but see next verse.)

30. And the apostles gathered together unto Jesus, told him all things : both what they had done ; and what they had taught. - -31. -

13. When Jesus heard of it he departed into a desert place apart.

32. And they departed into a desert place privately.

(see next verse.)

IX. 10. And the apostles returned

and told him all they had done.

and he took them and went aside privately, to the city called Bethsaida.

There is a strange confusion in these additional verses of Mark and Luke : (Mk. VI. 30, 32—L. IX. 10.) which may refer either to the mission of the *twelve* apostles mentioned at M. X. 1, or to that of the *seventy*, related only by St. Luke (L. X. 1 to 20), but they do not seem to connect with the Information of the Baptist's death (M. XIV. 12).

The latter portion of L. IX. 10 contributes to show that Luke *borrowed it from Mark* ; and made his own additions.

ST. MATTHEW, XIV.

St. MARK, VI.

St. LUKE, IX.

St. JOHN.

(We arrive at the THIRD INTERVAL where the Gospels of St. Matthew and St. John unite.)

CH. VI.

1. After these things
Jesus went over the sea of
Galilee.

This verse (J. VI. 1.) decides that all the transactions related in St. John's Gospel as having occurred in the course of the two first visits to Jerusalem took place previously to the miracle of the five loaves, and in two intervals of that time, *which according to Matthew's Gospel was employed by Jesus and his disciples in Capernaum, Nazareth, Galilee, and the cities and villages, or by the lake, or sea side.* (M. IV. 12, 17, 23—IX. 1—XIII. 1.)

But it scarcely seems necessary thus to test them : since it has already been remarked (J. III. 24.) that the circumstances of Jesus' first and second visits to Jerusalem, as related by St. John, were ANTERIOR TO THE TIME WHEN THE BAPTIST WAS CAST INTO PRISON : when Matthew's text declares (M. IV. 17) THAT JESUS "BEGAN TO PREACH."

13. When the people
heard thereof, they fol-
lowed him on foot out of
the cities.

33. (Similar.)

11. The people followed :
He received them.

2. And a great multi-
tude followed him.

*because they saw the mira-
cles which he did.*

3. Jesus went up into a
mountain ; there sat with
his disciples.

4. The passover was
nigh.

St. John has now accounted for two passovers, (J. II. 13—VI. 4) i.e. for two years. The Crucifixion, which occurred at a passover, (J. XVIII. 28) would complete three years : which some have estimated to have been the duration of Jesus' mission. But five visits (according to St. John) to Jerusalem ; the first four not noticed by any other Evangelist ; and the *three last visits all to be accomplished in the third year* seems scarcely practicable. Longer time for the mission, or fewer visits would seem to be the necessary conclusion. Else, *all the four first visits would become clearly untenable.* It has been shown already that the *two first* were *before the Baptist's incarceration.* The Texts L. III. 1—M. XXVI. 7—J. XVIII. 13. intimate that the baptism and crucifixion of Jesus both occurred in the priesthood of Annas and Caiaphas. But as they were Priests *alternately* for eleven years these Texts decide not the duration of the mission. Matthew's Gospel seems to confine it to *one* year.

14. Jesus went forth - -
saw a great multitude : was
moved with compassion - -
healed their sick.

34. Jesus saw much
people - began to teach
them many things.

10. Jesus took the
apostles [to the city of
Bethsaida :] the people fol-
lowed.

11. He spake of the
kingdom of God : healed
them that needed.

15. When it was even-
ing his disciples came to
him,
saying ; This is a desert
place ; - send the multitude
away. - -

35. When the [hour] was
now [late] his disciples
came to him, and said,
This a desert place ;
36. send them away.

12. The day began to
[decline]. The twelve
came and said to him ;
Send the multitude away,
&c.

5. [Seeing a great mul-
titude saith] unto Philip ;
Whence shall we buy
bread that these may eat ?
This he said to prove him.

16. Jesus said ; They
need not depart,
give ye them to eat.

37. He said ; give ye
them to eat.

13. He said - give ye
them to eat.

ST. MATTHEW, XIV.

17. They said unto him; We have here but five loaves and two fishes.

18. He said; Bring them.

19. He commanded the multitude to sit down on the grass.

And took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat and were filled.

and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, besides women and children.

ST. MARK, VI.

They say unto him; *shall we go and buy two hundred pennyworth of bread, and give them?*

38. He saith; How many loaves have ye? They say five, and two fishes.

39. He commanded to make all sit down in the green grass.

40. And they sat down in ranks by hundreds and by fifties.

41. When he had taken the five loaves and the two fishes, he looked up to heaven and blessed and brake the loaves and gave them to his disciples to set before them.

and the two fishes divided he among them all.

(Same.)

(Same.)

[and what remained of the fishes.]

44. And they that did eat - were about five thousand men.

ST. LUKE, IX.

They said; We have no more than five loaves and two fishes; except we should go and buy meat for all this people.

14. For they were about five thousand men.

He said; Make them sit down by fifties in a company.

15. And they did so, and made them all sit down.

(Same as Matt.)

(Same.)

(Same.)

ST. JOHN, VI.

7. Philip answered; two hundred pennyworth of bread is not sufficient that every one take a little.

9. Andrew saith; There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?

10. Jesus said; Make the men sit down. Now there was much grass in the place: so they sat down,

{ in number about five thousand.

11. And Jesus took the loaves: and when he had given thanks, he distributed to [them that were set down].

and likewise of the fishes as much as they would.

{ When they were filled, he said to his disciples, gather up the fragments that nothing be lost.

{ 13. They gathered them together and filled twelve baskets. - -

14. Then those men, - - seeing the miracle, said; This is that prophet that should come into the world.

Allowing for considerable exaggeration in the number of persons fed in a mountain district, on an approximated quantity of two hundred pennyworth of bread, this miracle might pass into the list of natural incidents. But the circumstance of St. John's returning into the course of St. Matthew's narration, in order to repeat it with its adjunct of Jesus walking on the sea, when no other miracle described by Matthew's text is found in St. John's Gospel, indicates that it had received a more general popular acceptance than any other miracle. It is the *only* miracle which is repeated in *all* the Gospels.

The near concatenation of the verses and close similarity of John's language clearly mark its *origin* to have been from one or more of the synoptic texts.

15. When Jesus perceived they would come and take him by force to make him a KING,

ST. MATTHEW, XIV.

22. *Straightway Jesus constrained his disciples to get into [the] ship, and go before him unto the other side, while he sent the multitude away, and went into a mountain to pray: and when even was come he was there alone.*

ST. MARK, VI.

45. - - unto the other side to Bethsaida, while he sent away the people.

ST. LUKE, IX.

ST. JOHN, VI.

he [withdrew] again into the mountain, alone.

16. *When even was come his disciples went down to the sea.*

17. *Entered a ship and went towards Capernaum.*

Here are two incongruities. (M. XIV. 22, 23—J. VI. 15, 16)—(1) According to Matthew, Jesus sends his disciples to sea before he himself goes into the mountain. St. John embarks them voluntarily, and alone, at even. (2) St. Matthew represents Jesus as having sent away the multitude before he went into the mountain: but St. John describes him as taking refuge from the people in the mountain.

At verse 15, J. VI. we have the first sign of the charge made against Jesus at his trial, "Art thou the king of the Jews?"—(M. XXVII. 11).

24. to 27. (Miracle. Jesus walking on the sea.)
28 to 31. (Miracle. Peter on the sea.)

47 to 50. (Similar.)

17 to 21. (Similar.)

This miracle (28 to 31) is not mentioned even in St. Mark's Gospel, which Peter revised, which seems to throw doubt around it.

33. The wind ceased.
34. They passed over and came into the land of Genesaret.

51. (Similar.)
53. - - come into the land of Genesaret: and drew to shore.

21. IMMEDIATELY the ship was at the land whither they [were going].

Here (J. VI. 21) St. John introduces a miracle which apparently disagrees with the arrival at ordinary speed described by the two other Gospels: but he does not name the place: nor is it quite certain that he intended to describe a miracle: *immediatē* may be translated into "immediately, instantly," or "soon, speedily."

(From this point St. John's history departs from St. Matthew's and returns into it no more until the final Journey to Jerusalem—M. XXVI.—J. XII.)

35. When the men of that place [recognised] him - they brought to him all that were diseased,
36. That they might touch - his garment - as many as touched were made whole.

55, 56. (Similar.)

22 to 25. The day following, when the people found that Jesus was not there, they came to Capernaum: said to him; Rabbi, when comest thou hither?

26. Jesus answered them - - Ye seek me not because ye

St. MATTHEW.

St. MARK.

St. LUKE.

St. JOHN, VI.

saw the miracles; but because ye did eat of the loaves -

27. Labor not for the meat which perisheth; but for the meat which the Son of man shall give you: for him the [Father sealed; even God.]

29 to 59. *This is the work of God that ye believe [in] him whom [he sent.] The bread of God cometh from heaven and giveth life to the world. They said give us this bread - Jesus said, I am the bread of life I [am come] down from heaven - to do the will of him, that sent me - This is the will; - that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day. - (46) Not that any man hath seen the Father, save he which is from God: He hath seen the Father, - this is the bread which cometh down from heaven. - Except ye eat the flesh of the Son of Man and drink his blood; ye have no life in you. As the living Father [sent] me and I live by the Father; so he that eateth this bread shall live for ever.*

59. These things he said in the synagogue as he taught in Capernaum.

This verse (J. VI. 59.) identifies the place in which the teaching of this chapter of St. John was uttered as being probably the same in which the transactions of St. Matthew's Gospel are proceeding. And it is the only passage between the end of Matthew's fourteenth chapter, and the beginning of his twenty-first, where it can be ascertained that those two Evangelists are again treating of the same events and in the same localities.

60 to 67. Many disciples hearing this, said, *Who can hear it?* Jesus said, *Doth this offend? What if ye see the Son of Man ascend where he was before?* - There are some of you that believe not - [Upon this] many walked no more with him. Jesus said to the twelve, "Will ye also go?"

68. Peter answered; Lord, to whom shall we go? *Thou hast the words of eternal life.*

69. And [we have believed and know] that thou art "the CHRIST the Son of the living God" [the Holy one of God. - Alford.]

This text (J. VI. 69) is the nearest approach in St. John's Gospel to Peter's acknowledgment (M. XVI. 16 to 20) of Jesus as the Christ; but of which text St. John has taken no notice. This may be intended to supply its place.

ST. MATTHEW.

ST. MARK.

ST. LUKE.

ST. JOHN VII.

70, 71. Jesus answered [did I not chuse] you twelve? and one of you is a devil, - - He spake of Judas Iscariot.

It is not until the last supper that any intimation of Judas' treachery is given by any of the other Gospels. Indeed this early hint (J. VI. 70, 71) of his character seems to be inconsistent with the further continuance of his association with the other apostles and with Jesus throughout as well John's last three visits to Jerusalem as the Itinerary of St. Matthew : and especially it is inconsistent with the commission given to them to preach (M. X. 1—Mk. VI. 7) and with the *twelve* promised thrones in heaven (M. XIX. 28).

In this, as in all other his chapters from Ch. III. to the end of Ch. XII ; and from the beginning of Ch. XIV. to the end of Ch. XVII. St. John appears intent upon finding occasion to embody among the scanty and dubious facts related, *his own exclusive doctrine*. IDENTIFYING JESUS with the GODHEAD. But still the question occurs ; *do these his representations of the dicta of Jesus*, sustain ST. JOHN'S DECLARATION OF FAITH ? (J. I. 1, 2, 3, 14.) THE WORD WAS GOD BY WHOM ALL THINGS WERE MADE : THE WORD WAS MADE FLESH.

VII.

1. After these things Jesus walked in Galilee.
2. The feast of Tabernacles was at hand.
3. His brethren said - Go into Judea.
4. Jesus said ; my time is not yet full come.
9. He abode still in Galilee (See M. XV. 29.)
10. When his brethren were gone up, He also went up in secret.

Observe. These ten verses (J. 1 to 10) are introduced here (but will be repeated in their due order hereafter) to enable the student to appreciate St. John's account of Jesus' third and fourth journeys to Jerusalem by comparing them with his further progress in the provinces as given by St. Matthew.

It will be found that after the miracle of the five loaves St. John represents Jesus as arriving at, and abiding in Capernaum and in Galilee : (J. VI. 59—VII. 9) whence he *started in secret, on his third visit to Jerusalem* : (J. VII. 10.) while St. Matthew, after the same miracle, states that *Jesus and his disciples arrived at the land of Genesaret* : (Capernaum) that he *thence departed to the coasts of Tyre and Sidon* : (M. XV. 21) *thence back into Galilee* : (M. XV. 29) and again from thence *to the coasts of Cæsarea Philippi*. (M. XVI. 13) Tyre, Sidon, and Cæsarea Philippi being three places almost the farthest removed from Jerusalem of any in Palestine.

ST. MATTHEW, XV.

1. Then came to Jesus scribes and Pharisees which were of Jerusalem.
- 2 to 9. (Discussions with them.)

ST. MARK, VII.

1. (Same.)
- 2 to 13. (Similar but fuller.)

ST. LUKE.

ST. MATTHEW, XV., XVI

11 to 20. Not that which goeth into the mouth defileth, - out of the heart proceed evil thoughts - -

21. Jesus went thence into the coasts of Tyre and Sidon.

22 to 28. (Miracle, Daughter of Woman of Canaan.)

29. Jesus departed thence and came nigh the sea of Galilee.

30. Multitudes came to him; having lame, blind, maimed - and he healed them.

ST. MARK, VII., VIII

15 to 23. (Similar.)

24. (Same.) and entered into a house; and would have no man know it. He could not be hid.

25 to 30. (Similar.)

31. (Similar.)

32. They bring him one deaf and had impediment in his speech.

33 to 35. He took him aside - put his fingers into his ears. His ears were opened: he spake plain.

ST. LUKE, XII., IX.

St. Mark's text here (32 to 35) varies from St. Matthew's unusually.

31. In so much that the multitude wondered - and glorified the God of Israel.

32 to 38. (Miracle, seven loaves.)

39. He sent away the multitude: took ship; and came into the [borders of Magdalan.]

36, 37. He charged them to tell no man - the more they published it: and were beyond measure astonished. - -

VIII. 1 to 9. (Same.)

10. He entered into a ship with his disciples and came into the parts of Dalmanutha.

There is an unsatisfactory similarity in this second miracle of the seven loaves: as if it had been an incorrect repetition of the miracle of the five loaves. And so it might have passed; had not the subsequent verse (M. XVI. 10) cast upon it a more suspicious appearance.

Compare M. XV. 14 to 21—39 with M. XV. 32 to 38—39. Par: Gospels.

CH. XVI.

1. The Pharisees came, desiring a sign from heaven.

4. There shall no sign be given but the sign of the Prophet Jonas.

5 to 9. His disciples came to the other side - had forgotten bread - Jesus said; Take heed of the leaven of the Pharisees. They reasoned - We have taken no bread. Jesus said; Do ye not understand; nor remember the five loaves, and how many baskets ye took up?

10. Neither the seven loaves and how many baskets ye took up?

12. They understood he spake of the doctrine of the Pharisees -

CH. VIII.

11. (Similar.)

12. There shall no sign be given to this Generation.

XII. 56. How is it ye do not discern this time?

13 to 21, (Similar.)

22. He cometh to Bethsaida.

23 to 26. (Miracle, Blind man: with manipulations.)

27. Jesus went out and his disciples into the [villages] of Cæsarea Philippi. - By the way he asked his disciples; Who do men say that I am?

13. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples: [Who] do men say that I the Son of Man am?

IX. 18. As he was alone praying with his Disciples he asked them - Who say the people that I am?

ST. MATTHEW, XVI.

14. They said ; Some, John the Baptist. Some, [Elijah]. Others, Jeremiah, or, one of the Prophets.

15. He saith ; But *who say ye that I am ?*

16. Simon Peter said ; THOU ART THE CHRIST, the Son of the living God.

ST. MARK, VIII.

23. They answered ; John Baptist. Some, [Elijah] ; and others, one of the Prophets.

29. (Same.)

29. Peter answereth and saith ; THOU ART THE CHRIST.

ST. LUKE, IX.

19. They said ; John Baptist ; Some, [Elijah]. Others that one of the old Prophets is risen again.

20. (Same.)

20. Peter said ; THE CHRIST of GOD.

We have here (M. XVI. 16) the first admission in Matthew's Gospel from Jesus himself that he is the *Christ* : and it is drawn from the disciple rather than declared by Jesus. *St. John takes no notice of this conversation* : but has represented *Peter as acknowledging*, upon a different occasion (J. VI. 69) that JESUS is "*CHRIST the Son of the living God*" [*is "the HOLY ONE of God."*—Alford.]

17. Jesus said to him ; Blessed art thou Simon Barjona : for *flesh and blood revealed it not unto thee : but my Father which is in heaven.*

18. And on this rock will I build my church.

19. I will give unto thee the keys of the kingdom of Heaven. Whatsoever thou shalt bind on earth shall be bound in heaven. - - -

These three verses, (M. XVI. 17, 18, 19) in themselves so prominent, and so essential to Roman Catholic Christians, appear to be a subsequent addition to St. Matthew's Gospel, for the reasons following : (1) They do not appear in any other Gospel, not even in *St. Mark's*, which tradition has informed us received the revision or the sanction, of *Peter* himself : although all those verses which precede, (M. XVI. 13 to 16) and all the subsequent ones (M. XVI. 20 to 23) are repeated in the text of *St. Mark* (Mk. VIII. 27 to 33) and all of them except the two last, (M. XVI. 22, 23) are reproduced in the text of *St. Luke*. (L. IX., 18 to 22.) (2) The exclusive Gift here made to *St. Peter* of the keys of Heaven is extended by a subsequent Passage (M. XVIII. 18—though one equally liable to the same objection) to all the disciples.—(3). The words "I will build my Church" relate to the question of *Church Government* : which arose years after the death of *Christ* ; and which never formed the subject of his teaching ; unless the two passages now noticed constitute the exceptions.—(4). An unseemly and inconsistent appearance of satisfaction and of rendering a compensation is attributed by the passage to Jesus (M. XVI. 17) at *Peter's* having discovered what *Jesus as the Christ* would be expected to disclose. It seems to supersede the Revelation by the Revealer.—(5). The words of Jesus, which almost immediately follow, (M. XVI. 23) brand *Peter* with the character of "*SATAN* ;" who would surely be the last person to whom "*the keys of heaven*" would have been "*given*."—(6th). The consistency of the whole Passage, as contained in verses 16, 20, 21, 22 and 23, is destroyed by the introduction of these three intermediate and questionable verses : as the student will readily discover on reading those five verses without verses 17, 18, 19.—(7) The pun upon *petras* (a rock) could not have been perpetrated in the original Hebrew Gospel.

20. Then charged he his disciples that they should tell no man that he was the [-] Christ.

30. He charged them to tell no man of him.

21. He commanded them to tell no man that thing.

St. MATTHEW, XVI.

St. MARK, VIII., IX.

St. LUKE, IX.

Compare the unwillingness of Jesus on this occasion to announce himself with St. John's account of Jesus' declaration to the woman of Samaria. (J. IV. 26.)

- | | | |
|--|---|---|
| <p>21. <i>From that time forth</i> BEGAN Jesus to show to his disciples that he must GO UNTO JERUSALEM : suffer - -be killed- -and raised AGAIN THE THIRD DAY.</p> | <p>31. And he began to teach them that the Son of Man must suffer many things : be rejected - -be killed : and after three days rise again.</p> | <p>22. The Son of man must suffer- -be rejected- -be slain- -and be raised the third day.</p> |
|--|---|---|

Up to this time (M. XVI. 21) St. Matthew's journeyings and teachings of Jesus have clearly been confined to the Provinces and Cities.

The success, hitherto, of Jesus' Mission appears to have suggested the extension of it to Jerusalem : there to be acknowledged Messiah. The pursuance of that resolve may be traced through the following passages. (M. XVI. 22—XVII. 21—XX. 18, 19—XXI. 1 to 5, 9, 10, 11, 12, 15, 23—XXII. 42.).

But how can St. John's *four first* visits to Jerusalem find a place in this Itinerary as represented by St. Matthew's text ?

From the above verses (M. XVI. 21—Mk. VIII. 31—L. IX. 22) it is evident that Jesus expressly foretold his death and resurrection : and the next verse, in both St. Matthew's and St. Mark's text (M. XVI. 22—Mk. VIII. 32) as clearly shows that *the disciples understood* his prediction. But St. Luke *omits that verse*. It is the commencement of a divergence which will presently become wider : (L. IX. 45) and an approach to St. John's construction (J. II. 22).

- | | | |
|---|---|--|
| <p>22. Peter began to rebuke him, saying ; Lord this shall not be unto thee.</p> | <p>32. He spake that saying openly, and Peter began to rebuke him.</p> | <p>22. The Son of man must suffer- -be rejected- -be slain- -and be raised the third day.</p> |
| <p>23. But Jesus turned and said, GET THEE BEHIND ME SATAN : thou art [my stumbling block] : for thou savorest not the things that be of God, but those that be of men.</p> | <p>33. (Nearly same.)</p> | <p>26. - -ashamed when he shall come in [his] glory, and his Father's, and of the holy angels.</p> |
| <p>27. For the Son of man shall come in the glory of his Father, with his Angels ; and reward every man according to his works.</p> | <p>38. Of him shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy Angels.</p> | <p>27. - -which shall not taste of death till they see the kingdom of God.</p> |
| <p>28. Verily I say unto you, There be some STANDING HEREWICH SHALL NOT TASTE DEATH TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM.</p> | <p>IX. 1. - -some that stand here which shall not taste death till they have seen the kingdom of God come with power.</p> | <p>27. - -which shall not taste of death till they see the kingdom of God.</p> |

In this chapter (M. XVI.) *two additional announcements* respecting the *Office of Christ* have been made. (1) That JESUS IS THE CHRIST. (2) That HE SHALL COME TO JUDGE THE WORLD, *with his angels*, BEFORE SOME OF THOSE STANDING THERE SHOULD TASTE DEATH (M. XVI. 28).

These complete the status of Jesus, as given by St. Matthew : which may be thus summarised :

"Repentance and Remission of sins" (M. IV. 17—IX. 2, 13).—"The Kingdom of Heaven is at hand" (M. IV. 17—IX. 2, 13).—"The Father can be known only through the Son" (M. XI. 27).—"Jesus is the Christ" (M. XVI. 20).—"He shall come again, in that Generation, to judge the world" (M. XVI. 27).—"Heaven for the Righteous"—"Hell for the wicked" (M. XIII. 50).—"Some standing there should not taste death till they see the Son of Man coming in his kingdom" (M. XVI. 28).

To extend and perfect THIS REVELATION, Jesus has resolved to GO TO JERUSALEM. (M. XVI. 21.)

ST. MATTHEW, XVII.

ST. MARK, IX.

ST. LUKE, IX.

CH. XVII.

After six days Jesus taketh Peter, James and John to a high mountain apart.

2. And was transfigured before them. His face did shine as the sun. His raiment white as the light.

3. There appeared to them Moses and [ELIJAH] talking with him.

IX. 2. (Same.)

3. (Nearly same.)
so as no fuller can whiten them.

4. There appeared to them [Elijah] with Moses.

4. Peter said to Jesus ; Lord, is it good . . . Let us make here three tabernacles : one for thee ; one for Moses ; and one for [Elijah.]

5. (Same.)

5. While he yet spake a bright cloud overshadowed them.

6. For he wist not what to say for they were sore afraid.
7. There [came] a cloud [overshadowing] them.

and a voice came out of the cloud ;
"This is my beloved Son in whom I am well pleased."

7. - a voice- saying, "This is my beloved Son : hear [ye] him."

IX. 28. About eight days after these sayings, he took Peter and John and James and went up into a mountain to pray.

29. And as he prayed the fashion of his countenance was altered : and his raiment became white and glistening.

30. There talked with him two men : which were Moses and [Elijah].

31. Who appeared in Glory and spake of his decease which he should accomplish at Jerusalem.

32. Peter and they with him were heavy with sleep : [but they kept awake] and saw his glory ; and the two men that stood with him.

33. As they departed from him

Peter said— (Same.)

not knowing what he said.

34. (Similar.)

and they feared as they entered into the cloud.

35. - a voice- saying [This is my Son whom I have chosen].

We cannot attempt to analyze these wonderful appearances. Yet we may note how St. Luke has filled up St. Matthew's outlines (L. IX. 31, 32) and may inquire how he obtained the knowledge of Moses' and Elijah's conversation. It may also be remarked that the Elijah of Malachi had *not yet appeared on earth* : UNLESS THE BAPTIST WAS HE (M. XVII. 12, 13) WHICH THE BAPTIST DENIED (J. I. 21).

It is observable how St. John, who ever leans to the supernatural, and who was *present* at this appearance, *has not noticed it*. But to do so, he must have returned into the *Itinerary* of St. Matthew : if not into his teaching.

9. As they came down from the mountain, Jesus said, Tell the vision to no man till the Son of man be risen from the dead.

9. (Same.)

10. Why, asked his disciples do the Scribes say ; That [Elijah] must first come ?

10. They questioned one another what the rising from the dead should mean.

11. (Similar.)

11. Jesus answered, [Elijah] truly [cometh]. - 12. But I say unto you that ELIJAH IS COME ALREADY : and they knew him not : but have done unto him whatsoever they listed.

12. (Similar.)

36. When the voice was past, Jesus was found alone.

and they told no man in those days the things they had seen.

ST. MATTHEW, XVII., XVIII.

ST. MARK, IX.

ST. LUKE, IX.

13. Then the *disciples knew that he* }
spoke of JOHN the BAPTIST.

Here, (M. XVII. 12, 13) Jesus repeats his former assertion ; (M. XI. 14) that the Baptist was the expected Elijah (of Malachi the last of the biblical Prophets).

The words of the prophecy are, (Mal. III. 1—IV. 1, 5) "I will send my messenger : He shall prepare my way before me—*for the day cometh that shall burn as an oven. All the proud and all that do wickedly shall be stubble : and the day that cometh shall burn them up. Behold I will send you ELIJAH the Prophet before the coming of the great and DREADFUL DAY.*" In Malachi's prediction we find the origin of a *portion of the Baptist's preaching*—"The kingdom of heaven is at hand"—"He shall baptise you with Fire"—*Texts afterwards employed by Jesus in his announcement of the "coming end of the world" and of the "eternal Hell" for the wicked.* A similar Prophecy is found in Joel II. 30, 31.

So that the adaptation of the *Baptist* to be the promised Elijah might have accomplished a further part of the prediction were it not for the DENIAL of the BAPTIST that *he was ELIJAH* (J. I. 21). But how could the bestowment of a pseudonymous Agnomen upon John, son of Zacharias, translate John himself into the Elijah of Malachi, and he not know that he was Elijah ?

14 to 21. Miracle (Lunatic—whom the disciples could not cure.

22. While they abode in Galilee.

Jesus said ; The Son of Man [will be delivered up] into the hands of men.

23. They shall kill him : the third day he shall be raised up. And they }
were exceeding sorry.

14 to 21. Dumb and deaf spirit. (Further particulars.)

30. They departed thence and passed through Galilee.

31. (Similar.)

32. They understood not that saying.

38 to 43. Unclean spirit.

IX. 43, 44. (Similar.)

45. They understood not that saying : and it was hid from them ; that they perceived it not. and they feared to ask him.

We have here (M. XVII. 9, 23—Mk. IX. 10, 32—L. IX. 45) a third Recurrence of the same Text. (M. XVI. 21—XVII. 9, 23). And we may observe how both St. Mark and St. Luke are dropping into St. John's assertion (J. XX. 9.) that the Disciples *understood not* the predicted Resurrection till after its accomplishment. A similar passage again occurs at L. XVIII. 34.

Here also we have further proof that Luke occasionally copied from and added to Mark's text (Mk. IX. 32—L. IX. 45).

24. When they were come to Capernaum—(Tribute demanded.)

25 to 27. Miracle (money in mouth of a fish).

33. He came to Capernaum.

CH. XVIII.

1. Disciples ask, "Who is greatest in the kingdom of heaven?"

36. (Similar.)

46. (Similar.)

38. John said ; Master we saw one casting out devils in thy name. We forbade him.

39, 40. Forbid him not. He }
 that is not against us is for us.

49, 50. Same.

ST. MATTHEW, XVIII.

ST. MARK, IX.

ST. LUKE, XV., XVII.

8, 9. If thy hand [or] foot offend thee cut it off. - If thy eye, pluck it out : better to enter into life with one eye than, having two eyes, to be cast into Hell Fire. } 43, 45. (Similar.)
 - - to go into Hell into fire [unquenchable].

10. Despise not one of these little ones. - THEIR ANGELS DO ALWAYS BEHOLD THE FACE OF MY FATHER which is in heaven.

11. For the Son of man is come to save that which was lost. (This verse is not found in our most ancient MSS. - Alford.)

12, 13. If a man have a hundred sheep, and one stray - and he find it ; he rejoiceth more, over [it] than over the ninety and nine.

XV. 4 to 6. (Similar.)

14. So it is not the will of your Father, that one of these little ones should perish.

7. [There shall be] joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.

These Texts (M. XVIII. 10, 14—L. XV. 7) may be added to the Text before noticed (M. IX. 13) as subversive of the dogma of universal sin entailed by Adam's fall.

No doctrine in St. Luke's text appears to be more consistent with the original teaching of Jesus (M. IV. 17—VI. 15—XI. 20—XII. 41—XVIII. 32). None can be more cheering to contrite frailty than this passage : (L. XV. 7) and yet, appearing as it does, only in the Gospel of St. Luke, it suffers, along with the touching parable of the Prodigal, for want of the support of a sustaining authenticity.

15. If thy Brother trespass tell him his fault.

16. If he will not hear thee, take two or more witnesses :-

17. If he shall [refuse] to hear them, tell it unto the Church. If he [also refuse to hear the congregation] let him be unto thee as [a Gentile] man and a publican.

18. Whatsoever ye shall bind on earth shall be bound in heaven. What ye shall loose on earth shall be loosed in heaven.

XVII. 3. Take heed to yourselves: If thy Brother, [sin] rebuke him : and if he repent, forgive him.

Here (M. XVIII. 18) the power delegated to St. Peter in particular (M. XVI. 18, 19) is extended to all the apostles. But the peculiarity of not appearing in either St. Mark's or St. Luke's Gospel applies to both passages. And the above verses, (M. XVIII. 15 to 18) with verses 19, 20, leave the impression of being an addition to the text of St. Matthew made at an advanced Era of the Church Government ; like the passage (M. XVI. 17 to 19) before noticed.

19. If two of you agree on earth touching anything they shall ask, it shall be done for them of my Father.

20. Where two or three are gathered together in my name, there am I in their midst.

ST. MATTHEW, XVIII., XIX.

21. *Peter* said ; How oft shall my Brother sin against me and I forgive ?
 -- Jesus saith ; Until seventy times seven.

23 to 34. Parable (*King recounting with servants*).

35. So shall my Father do to you if ye forgive not every one his Brother.

ST. MARK.

ST. LUKE, XV., XVI.

If he sin against thee seven times in a day ; and seven times say, I repent ; thou shalt forgive him.

XV. 8 to 10. Parable (*Ten Pieces of Silver*).

11 to 32. Parable (*Prodigal Son*).

XVI. 1 to 12. Parable (*Unjust Steward*).

19 to 31. Parable (*Beggar Lazarus*).

23. In Hell he lifted up his eyes--

This succession of Parables, found only in the Gospel of St. Luke, suggests the inquiry from whence he could have obtained them : especially as the Parable of the beggar Lazarus contains an *admission* of the Hell (L. XVI. 23, P. 95, Par. Gosp.) announced in St. Matthew's text : which *admission* appears only in one other place of St. Luke's Gospel (L. XII. 5, P. 32), while he has excluded from it all those passages of St. Matthew's text *promulgating* a Hell (M. XIII. 42, 50—XVIII. 8, 9—XXIII. 33—XXV. 41).

ST. MATTHEW, XIX.

ST. MARK, X.

ST. LUKE, XVI.

ST. JOHN.

XVI. 16. *The law and the prophets were until John.*

This text (L. XVI. 16) appears also in M. XI. 13 (P. 34). *There* it seems to be intended to sustain the Baptist as the Elijah : (M. XI. 14), and to declare the fulfilment of all Jewish prophesies in Jesus as the Messiah. But *here* it is severed from its original context, and contributes to shew the distracted composition of St. Luke's Gospel. Indeed, the whole of this his sixteenth chapter (save the 13th, 16th, 17th, and 18th verses), and his entire fifteenth chapter (except verses 4 and 5) are additions, for which a modern inquirer must be unable to determine St. Luke's authority. (*See P. 91 to 95 Par. Gosp.*)

CH. XIX.

1. When Jesus had finished these sayings he departed from Galilee, and came into the coasts of Judea, beyond Jordan. } X. 1. (*Same.*)

We will now collect a summary of the TRAVELS of Jesus, as given in St. Matthew's Gospel, from the period of the miracle of the five loaves up to the present chapter : (M. XIX.) for the purpose of ascertaining whether any of the first four visits to Jerusalem asserted by St. John can have taken place consistently with the progress of Jesus described by St. Matthew.—“The Land of Gennesaret (M. XIV. 34)—The coasts of Tyre and Sidon” (M. XV. 21)—“The Sea of Galilee” (M. XV. 29)—“The borders of Magdalan” (M. XV. 39) and “the [parts] of Cæsarea Philippi” (M. XVI. 13, 21)—“when Jesus BEGAN to show to his disciples that he must go up to Jerusalem,” (*his final visit*).

ST. MATTHEW, XIX.

ST. MARK.

ST. LUKE.

ST. JOHN, VII.

We have seen that the two first of St. John's visits were *before* the incarceration of the Baptist ; and according to St. Matthew, *before Jesus began to preach* (M. IV. 17).

St. John states (J. VII. 1, 9, P. 44) that Jesus started on the *third* visit from *Galilee*, but gives no particulars of such third journey ; he transfers Jesus and his disciples to Jerusalem by a single verse (J. VII. 10) : while St. Matthew's text contains not a trace of any visit to Jerusalem except the one which terminated in the crucifixion—(*the fifth visit according to St. John*).

Having therefore no indication in St. Matthew's gospel of any interval at which either the third or fourth of St. John's visits to Jerusalem can have taken place, it seems that the present is as little improper as any other for the production of the *third* of them.

CH. VII.

N.B.—These verses are repeated
at P. 44. See that page.

(THIRD VISIT to
Jerusalem).

1. After these things Jesus walked in Galilee.
2. The feast of Tabernacles was at hand.
- 3 to 9. His brethren said- Go into Judea.
4. Jesus said ; My time is not yet full come.
9. He abode still in Galilee.
10. When his brethren were gone up, he also went up ; in secret.
14. Went into the Temple and taught.
16. My doctrine is not mine ; but His that sent me.
- 25 to 27. Then said some of them of Jerusalem, Do the Rulers know that this is the very Christ ? We know this man whence he is : when Christ cometh no man knoweth whence he is.
28. Jesus cried- Ye both know me and ye know whence I am. I am not come of myself. He that sent me is true : whom ye know not.
29. But I know him- I am from him- -
30. They sought to take him : no man laid hand on him, because his hour was not yet.
31. Many of the people believed on him- -
33. Yet a little while I am with you : and I go unto him that sent me.
40. Many said ; This is the Prophet.
41. Others said ; This is Christ. Others said ; Doth Christ come out of Galilee ?
42. Hath not Scripture said : CHRIST COMETH OF THE SEED OF DAVID and from BETHLEHEM.

We may here (J. VII. 42) discern the motive for the dubious *Genealogies* given in St. Luke's and St. Matthew's Gospel ; and for the visits of Magi and of Shepherds to *Bethlehem*.

ST. MATTHEW

ST. MARK.

ST. LUKE.

ST. JOHN, VIII., IX., X.

44. Some would have taken him. -
 46. The officers answered : never man
 spake like this man.

CH. VIII.

1, 2. Jesus, early in the morning, came
 again into the temple - and taught.
 3 to 11. (*Woman taken in adultery.*)
 12. Jesus said, *I am the light of the*
world. -
 16. *I am not alone : but I and the*
Father that sent me.
 19. *Had ye known me ye would have*
known my Father.
 28. *When ye shall have lifted up the*
Son of Man, ye shall know that I am he.
 38. *I speak that which I have seen*
with my Father.
 56. Your Father Abraham rejoiced to
 see my day : and he saw it. -
 57. Jews said : Thou art not yet fifty
 years old, hast thou seen Abraham ?

The Jews here (J. VIII. 57) estimate Jesus' age below *fifty* : St. Luke, at John's baptism,
 at about *thirty* (L. III. 23, P. 13). But such estimates scarcely afford ground on which to
 fix the probable duration of his Mission ; or his real age at *this* period.

58. Before Abraham was, I am.
 59. Then took they up stones to cast
 at him : but Jesus hid himself and went
 out of the temple.

In this and the former chapters, (J. VII.—VIII.) *St. John* has fully announced Jesus as
the Christ : and declared the *supernatural nature of that Christ* ; does it accord with St.
 Matthew's ? (see comment, P. 47) or with St. John's own exposition of it ? (J. I. 1 to 4.)

CH. IX.

Compare J. IX. 3 with M. IX. 13.

1. 7. (*Man born blind, cured.*)
 8 to 34. (*Who argues with Pharisees.*)
 3. Neither hath this man sinned nor
 his parents.

CH. X.

1 to 16. (*Parable, The Good Shepherd*).
 17. Therefore doth the Father love
 me : because I lay down my life that I
 may take it again.
 24. *If thou be the Christ tell us plainly.*
 25. *I told you and ye believed not.*
The works that I do in my Father's name
bear witness of me.
 30. *I and my Father are one.*
 31. The Jews took up stones again.
 33. We stone thee for blasphemy. -
Thou, being a man, makest thyself God.
 34 to 36. Jesus answered, *Is it not*
written in your law, "I said ye are

ST. MATT., XIX.

ST. MARK, X.

ST. LUKE.

ST. JOHN, X.

Gods?" If he called them Gods to whom the word of God came: say ye of him whom the Father hath sent. - "Thou blasphemest," because I said I am the Son of God?

We leave the inquirer to decide on the conclusiveness of this (v. 34 to 36) argument.

CH. XIX.

1. And came into the coasts of Judæa beyond Jordan. } X. 1. (*Same.*)
 2. Multitudes followed him and he healed them there. } he taught them again

39. They sought again to take him: but he escaped out of their hands.

42. And went away beyond Jordan into the place where John at first baptized. and THERE HE ABODE.

41. And many resorted unto him.

42. And many believed [in] him there.

Here the narrations of St. John and St. Matthew seem to fall into the *same locality*: but there is no resemblance between the *Events* which they proceed to relate. St. John curtails all his, into the few words "*many resorted to and believed in him there*;" and proceeds to relate (Ch. XI.) a *fourth visit to Jerusalem for the purpose of raising Lazarus* and returns thence to *Ephraim (near the wilderness.)* But neither that Lazarus nor the place called *Ephraim* is mentioned in either of the other Gospels.

ST. MATTHEW, XIX.

ST. MARK, X.

ST. LUKE, XVI, XVIII.

3 to 9. Pharisees came, - saying, Is it lawful - [to put away one's wife for any cause]? I say unto you, Whosoever shall put away his wife except for fornication, and marry another, committeth adultery.

X. 2 to 11. (*Same.*)

XVI. 18. (*Similar.*)

13. Then were brought unto him little children.

14. Jesus said; Forbid them not - of such is the kingdom of heaven.

16. One came, saying; Good master, what good thing shall I do that I may have eternal life?

17. He said - [There is ONE that is good; GOD]. But if thou wilt enter into life keep the commandments.

18. He saith unto him; Which? Jesus said; Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness.

19. Honor thy Father and thy mother Love thy neighbour as thyself.

20. The young man saith; all these things have I kept. - What lack I yet?

13, 14. (*Same.*)

X. 17. (*Same.*)

18. (*Similar.*)

19. Thou knowest the commandments.

do not commit adultery; do not kill; do not steal; do not bear false witness.

defraud not.

19. (*Same.*)

20. (*Similar.*)

XVIII. 1 to 8. (*Parable, unjust judge.*)

9 to 14. (*Parable, Pharisee and publican.*)

15, 16. (*Same.*)

18. (*Similar.*)

19. (*Similar.*)

20. (*Same as Mark.*)

20. (*Same as Mark.*)

(*Same.*)

21. (*Similar.*)

ST. MATTHEW, XIX., XX.

21. Jesus said: - If thou wilt be perfect, go and sell [thy goods] and give to the poor; and thou shalt have treasure in heaven; and come and follow me.

22. The young man went away sorrowful.

Such are the requisites according to *St. Matthew's text* (M. XIX. 17 to 21) for entering into eternal life.

23. Said Jesus to his disciples; - [It shall be hard for a rich man to] enter into the kingdom of heaven.

24. It is easier for a camel to go through the eye of a needle. -

25. His disciples said; Who then can be saved?

26. Jesus said; *With men this is impossible*; but with God all things are possible.

27. Peter said to him; We have forsaken all and followed thee: *What shall we have?*

28. Jesus said; - Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory.

Ye also shall sit upon TWELVE thrones, judging the twelve tribes of Israel.

29. Every one that hath forsaken [brethren, or sisters, or father, or mother, or children, or lands, or houses] for my name's sake

shall receive [many] fold,

and shall inherit everlasting life.

30. But many[-] first shall be last: and last first.

ST. MARK, X.

21. Jesus beholding loved him: said; One thing thou lackest: - sell, &c. - take up thy cross and follow me.

22. (Same.)

23. (Similar.)

25. (Same.)

26. (Same.)

27. (Similar.)

28. (Similar.)

29. There is no man that hath left house or brethren, or sisters, or father, or mother, [-] or children, or lands, for my sake, and the gospels.

30. But he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children and lands; with persecutions; and in the world to come eternal life.

31. (Same.)

ST. LUKE, XVIII., XXII.

22. (Similar.)

23. (Similar.)

24. (Similar.)

25. (Same.)

26. (Similar.)

27. (Similar.)

28. (Similar.)

XXII. 28. Ye are they which continued with me in my temptations.

29. And I appoint unto you a kingdom as my Father hath appointed unto me.

30. That ye may eat and drink at my table in my kingdom, and sit ON THRONES judging the TWELVE tribes of Israel.

XVIII. 29. There is no man that hath left house [-] or brethren, or wife, or children for the Kingdom of God's sake;

30. who shall not receive many fold more in this present time,

and in the world to come life everlasting.

This (L. XXII. 29, 30) is a further specimen of the freedom with which St. Luke has occasionally varied the text of St. Matthew. The omission here made by St. Mark of the Apostles' reward is equally remarkable. It should be born in mind that St. Mark's gospel was revised by St. Peter: and probably not long before the time when the Revelations of Matthew's Gospel were remodeled by St. John's.

CH. XX.

1 to 16. (Parable. Householder hiring laborers.)

17. Jesus going up to Jerusalem. (resumed after J. XI. 54.)

As the fourth visit of Jesus to Jerusalem must have taken place (if at all) before the time indicated by this verse of St. Matthew (XX. 17) for the final journey thither; this seems the only period at which St. John's account of such fourth visit can be introduced: though it is an evident inconsistency.

St. MATT., XX.

St. MARK, X.

St. LUKE, IX.

St. JOHN, XI.

1. A certain man was sick; Lazarus, of Bethany: the town of Mary and her sister Martha.

2. It was that Mary which anointed the Lord with ointment and wiped his feet with her hair whose brother Lazarus was sick.

3. Therefore his sisters sent to him.

4. Jesus said; *This sickness is not unto death; but for the Glory of God: that the Son of God [may] be glorified thereby.*

5. Now Jesus loved Martha and her sister and Lazarus.

6. When he heard that he was sick he abode two days IN THE PLACE WHERE HE WAS.

(FOURTH VISIT to Jerusalem.) 7. Then saith to his disciples; *Let us go into Judea again.*

8. His disciples say; [Rabbi,] the Jews lately sought to stone thee; and goest thou again?

11. After that, he saith unto them- *Lazarus sleepeth- I go that I may awaken him.*

12. Lord if he sleep he will [recover].

14. Jesus said *Lazarus is dead.*

15. Nevertheless let us go to him.

16. Thomas said to his fellow disciples; *let us also go that we may die with him.*

17. When Jesus came he found he had lain in the grave four days.

18. Bethany was about fifteen furlongs from Jerusalem.

20. Martha - - went to meet Jesus.

23. Jesus saith; Thy brother shall rise again.

24. Martha saith; I know he shall rise in the resurrection at the last day.

25. *I am the resurrection and the life- Whosoever liveth and believeth in me shall [not] die [for evermore]. believest thou this?*

27. She saith; Yea, Lord, I believe that THOU ART THE CHRIST; THE SON OF GOD; which is to come into the world.

34. Jesus said; Where have ye laid him? They said; Lord, come and see.

35. Jesus wept.

39. Jesus said; Take ye away the stone. Martha saith- *Lord by this time he stinketh. He hath been dead four-days.*

41. Jesus lifted his eyes- *said; Father I thank thee- I know thou hearest me always; but [for sake] of the people which stand [around] I said it: that they may believe that thou hast sent me.*

ST. MATT., XX.

ST. MARK, X.

ST. LUKE, IX.

ST. JOHN, XI.

43. When he had thus spoken he cried with a loud voice ; *Lazarus come forth.*

44. *He that was dead came forth : his hand and foot bound with grave clothes :- Jesus said, loose him and let him go.*

45. *Many of the Jews believed. - 46 to 53. But some went to the Pharisees ; told them - who gathered a council : and said ; What do we ? - This man doeth many miracles : if we let him alone all will believe [in] him : the Romans will take away our place and nation. Caiaphas, high Priest that year - prophesied that Jesus was [about] to die for [the] nation ; and should gather together the children of God that were scattered. From that day they took counsel together to put him to death.*

54. *Jesus therefore walked no more openly among the Jews : but went thence into a country near the wilderness to a city called EPHRAIM : AND THERE TARRIED WITH HIS DISCIPLES.*

This verse (J. XI. 54) must be fatal either to St. John's statement of Jesus' starting point, when upon his last journey to Jerusalem : or to that of St. Matthew.

According to John, the last abode of Jesus before that final journey, and the place from which he commenced it, was Ephraim in Samaria : a town, never named by St. Matthew, situated about a quarter of a degree to the north of Jerusalem : while, according to Matthew, Jesus and his disciples departed for that same visit from Cæsarea Philippi : (M. XVI. 13, 21) about a degree and a half from Jerusalem ; and almost at the northernmost end of Palestine. Neither does it appear from Matthew's account of Jesus' proceedings that " he walked no more openly among the Jews : " but contrarywise ; that he openly went to meet death, or be accepted as the Messiah.

But we have reached the end of John's *fourth visit* to Jerusalem ; and can now decide as to the genuineness of all the four.

The raising of Lazarus, which formed the occasion of this fourth journey, and the announcement " I am the Resurrection and the Life " may be accepted as the total of its product. The miracle itself will come under consideration with miracles in general.

55. *Now the Jews' passover was nigh : and many went out of the country up to Jerusalem. -*

56. *Then sought they for Jesus ; and spake among themselves - in the temple :- will he come to the feast ?*

57. *The chief priests and Pharisees had given commandment, if any man knew where he were, to shew it : that they might take him.*

St. MATT., XX.

St. MARK, X.

St. LUKE, IX.

St. JOHN, XI.

Unless it have been for the purpose of *removing the scene* from Ephraim to Jerusalem, and so dropping again into unison with Matthew's narration, (which John has apparently *consulted* at intervals) (J. VI. 10 to 13, P. 41—XII. 1 to 8, 14, 15, 16, P. 69—XVIII. 10 to 17, P. 77) it is difficult to comprehend the purpose of these verses (55 to 57): in which St. John reports conversations and orders given by the Chief Priests and Pharisees for the capture of Jesus, of which he could not be personally cognizant: assumes that Jesus walked by stealth; and omits all notice of the first particulars of that *final journey* to accept death or be the acknowledged Messiah, which forms so striking a feature in Matthew's text.

St. MATTHEW, XX.

St. MARK, X.

St. LUKE, IX., XVIII., XXII.

17. Jesus *going up to Jerusalem* took the twelve in the way, and said;

32. They were in the way going up to Jerusalem: and Jesus was going before them. And they were amazed, and as they followed him were afraid.

51. When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

52. And sent messengers - into a village of the Samaritans, to make ready for him.

53. And they did not receive him because his face was as though he would go to Jerusalem.

XVIII. 31 to 33. (Similar.)

18. Behold we go up to Jerusalem. The Son of Man shall be betrayed to the Chief Priests and Scribes: they shall condemn him to death - deliver him - to be crucified,

19. And the third day he shall rise again.

33. (Same.)

and the third day he shall rise again.

33. and the third day he shall rise again.

The language, used in this preparation for going to Jerusalem, (M. XX. 18—Mk. 32—L. IX. 51) does not look as if the disciples had already accompanied Jesus thither four times.

34. And they understood none of these things: and this saying was hid from them.

This is the fourth appearance (M. XX. 19—XVI. 21—XVII. 9—23.) of the text declaring that Jesus should "rise again on the third day." St. Mark and St. Luke both repeat it. But St. Luke *renews* his declaration (L. XVIII. 34) that the disciples *understood it not*. He seems to be shaping his text to that of St. John. (J. II. 22, P. 17—XX. 9, P. 92).

To us, who read the identical texts which Matthew, Mark and Luke all wrote, (M. XX. 19—Mk. X. 33—L. XVIII. 33) they appear perfectly intelligible: and we but wonder at the perversion of them which St. John has introduced into his Gospel (J. II. 22): and which has thus found a place in those of St. Mark and St. Luke (Mk. IX. 32—L. IX. 45—XVIII. 34).

20. Then came to him the mother of Zebedee's children -

21 to 23. Saying; Grant that these my two sons may sit one on thy right hand, the other on the left in thy kingdom. Are ye able to drink [the cup I am about to drink?] They say we are. - Ye shall indeed [drink my cup] - but to sit on my right hand and on my left is not mine to give: but for whom it is prepared of my Father.

25 to 27. Ye know that princes - exercise dominion. It shall not be

35. James and John, the sons of Zebedee, come.

37 to 39. (Similar.)

XXII. 24. There was - a strife among them which should be accounted the greatest.

ST. MATTHEW, XX.	ST. MARK, X.	ST. LUKE, XXII, XVII, XVIII, XIX.
so among you - whoever will be chief, let him be your servant.	42 to 44. (<i>Similar.</i>)	25, 26. (<i>Similar.</i>)
28. Even as the Son of Man came not to be ministered unto, but to minister.	45. (<i>Same.</i>)	27. Whether is greater? He that sitteth at meat; or he that serveth? Is not he that sitteth -?
and to GIVE HIS LIFE A RANSOM FOR MANY.	(<i>Same.</i>)	<i>But I am among you as he that serveth.</i>

Here (L. XXII. 27) we may observe another of St. Luke's most essential variations.

29. <i>As they departed from Jericho</i>	46. <i>As he went out of Jericho,</i>	XVII. 11. <i>As he went to Jerusalem.</i>
30. <i>Two blind men, sitting by the way side,</i>	Bartimeus, [<i>a blind beggar, sat by the highway side</i>] begging.	12. <i>There met him ten men that were lepers.</i>
<i>they cried out -</i>	47. <i>He began to cry out -</i>	13 to 19. (<i>Lepers cleansed.</i>)
31 to 34. <i>Jesus touched their eyes. Immediately their eyes received sight.</i>	48 to 52. <i>He received his sight.</i>	XVIII. 35. <i>As he was come nigh unto Jericho, a certain blind man sat by the way side begging.</i>
		38. <i>He cried -</i>
		39 to 43. <i>He received his sight.</i>

These verses of St. Luke, XVIII. 35, 38, 39, afford some proof that he occasionally borrowed from St. Mark in preference to St. Matthew.

The passage, "*To give his life a ransom for many,*" (M. XX. 28) adds another particular to the office of the Christ. There seems to be an abruptness in the introduction of it: and the dissimilarity between this verse and the substitute for it which St. Luke has introduced into his text ("*But I am among you as he that serveth*") casts a doubt, if not upon its authenticity, at least upon its orthodoxy, in St. Luke's view.

But the passage as it stands, though questionable, is the nearest, if not the sole approach in Matthew's Gospel to the doctrine of the *Atonement*, which constructively arises from St. John's text (J. I. 29) "*The Lamb of God,*" though it falls far short of the doctrine of universal and hereditary sin.

FINAL VISIT to Jerusalem.

CH. XIX.

1. *Jesus entered and passed through Jericho.*

2 to 9. *Zaccheus, chief among the publicans, sought to see Jesus :- - climbed a tree - Jesus - said, Come down Zaccheus; to-day I must abide at thy house. They murmured that Jesus was gone to be the guest of a sinner. Zaccheus said; Lord, I give half of my goods to the poor - Jesus said to him; This day salvation is come to this house.*

10. *For the Son of Man is come to seek and to save that which was lost.*

This is a remarkable insertion of St. Luke's (XIX. 10), since it corresponds with a verse of St. Matthew's text, which is not found in our most ancient Manuscripts; and increases the doubt whether *both* may not be interpolations. (See M. XVIII. 11.)

St. MATTHEW, XXI.

St. MARK, XI.

St. LUKE, XIX.

St. JOHN, XII.

(This is the FOURTH INTERVAL where the four Gospels treat of the same events in the same localities.)

1. When they drew nigh unto Jerusalem and were come to Bethlehem unto the mount of Olives, Jesus sent two disciples,	1. When they came nigh to. 1. (Same.)	29. (Same.)	
2. Saying ; Go into the village- -Ye shall find an ass tied, and a colt with her- - loose them and bring them unto me.	2. Go into the village- - a colt tied, whereon never man sat.	30. (Same as Mark.)	XII. 14. Jesus when he had found a young ass sat thereon.
3. If any say aught to you- -say, the Lord hath need of them.	3. need of him.	31. need of him.	
4. This was done that it might be fulfilled- -			
5. Tell the daughter of Sion ; Thy king cometh unto thee meek and sitting on an ass and upon a colt the foal of an ass.			as it is written : 15. Fear not daughter of Sion- -Thy king cometh sitting on an ass' colt.

16. These things under-
stood not his disciples at
first but when Jesus was
glorified, then remembered
they that these things were
written of him ; and that
they had done these things
unto him.

St. John's object is not evident in thus deferring till after the resurrection the disciples' understanding of the Scripture here alluded to (J. XII. 15, 16).—thus associating it with the texts respecting "rising on the 3rd day" (Mk. IX. 32—L. IX. 45, P. 49.)

Jesus, at least, adapted the details of his entry to it (M. XXI. 5, 7.)

6. The disciples did as Jesus commanded.	4. They went- -found [a colt tied- -and loosed him.	32. They went- -found as he had said.
	5. Certain that stood there said ; What do ye loosing the colt ?	33. The owners said ; Why loose ye the colt ?
	8. They said as Jesus had commanded : and they let them go.	34. They said ; The Lord hath need of him.
7. And brought the ass and the colt ; put on them their clothes : and He sat thereon :	7. (Similar.)	35. (Similar.)
8. And the [greater part of the] multitude spread their garments in the way. others cut down branches- - and strewed them- -	8. And many spread their garments in the way : and others [branches which they had cut out of the Fields]	36. And as [he] went they spread their clothes in the way.

12. On the next day,
much people that were come
to the feast, hearing that
Jesus was coming,
13. Took branches of
palm trees and went forth
to meet him.

ST. MATTHEW, XXI.

ST. MARK, XI.

ST. LUKE, XIX.

ST. JOHN, XII.

9. And the multitudes that went before [him] and that followed, cried saying; *Hosanna to the Son of David, blessed is he that cometh in the name of the Lord !- -*

9. (Similar.)

Hosanna in the highest.

37. When he was nigh the Mount of Olives the multitude of disciples began to rejoice and praise God- - -

38. Saying; *Blessed the King that cometh in the name of the Lord.*

and cried; *Hosanna ! Blessed [is He] that cometh in the name of the Lord :*

The King of Israel.

{ Peace in heaven and glory }
{ in the [highest places.] }

Notice the different composition of that multitude which according to the text of St. Matthew and St. John (M. XXI. 7 to 9—J. XII 12, 13) greeted Jesus' entry. In St. Matthew's Gospel it consists of *those who accompanied his progress*: in St. John's of the *Visitors or Inhabitants of Jerusalem; who went out to meet him, as if in expectation of his Return*—the result of his four former visits; as St. John would intimate—

17. *The people that was with him when he called Lazarus out of his grave- - - bare record :*

18. *The people also : for they heard he had done this miracle.*

Again St. John recurs to the miracle of Lazarus : which no other Gospel notices.

39. Some of the Pharisees said to him; rebuke thy disciples.

19. *The Pharisees said among themselves; Perceive ye how ye prevail nothing- -The world is gone after him.*

40. He answered; If these should hold their peace, the stones would cry out.

(L. XIX. 40) Jesus evidently sanctions the popular movement.

20, 22. *Greeks came : would see Jesus.*

23. *Jesus said; The hour is come the Son of man should be glorified- -*

27. *Now is my soul troubled- -Father, save me from this hour.*

(Compare this passage with M. XXVI. 36 to 39 and L. XX. 42.)

28. *Father glorify thy name. Then came a voice from heaven; I have both glorified it; and will glorify it again.*

29. *The people said; "It thundered;" others said; An angel spoke to him.*

30. *Jesus said; This voice came for your sakes.*

St. MATT., XXI.

St. MARK, XI.

St. LUKE, XIX.

St. JOHN, XII.

31. Now shall the Prince of this world be cast out.

32. And if I be lifted up will draw all unto me.

36. These things spake Jesus, and departed; and did hide himself from them.

Can this Passage (J. XII. 23 to 30) be another version of M. XXVI. 36 to 39? That such *preternatural appearances* should have taken place at Jesus' entry into Jerusalem: that these popular interpretations of them should have been uttered; and that no notice of either should appear in the other Gospels seems to be incredible.

But observe the *claim of Sovereignty*; (L. XIX. 38—J. XII. 13, 31) which serve to assist the charge by the priesthood against Jesus of making himself a *King*.

37. Though he had done so many miracles before them, yet they believed not on him.

38. That the saying of *Isaiah* might be fulfilled: "Lord who hath believed our report?" -

42. Nevertheless among the chief rulers many believed. -

Judging from St. Matthew's general Text, the people seem to have inclined to accept Jesus as the Messiah, but the authorities treated him as a Pretender. Though this verse of St. John (J. XII. 42) asserts otherwise.

44 to 50. Jesus said; *He that believeth on me; believeth on him that sent me - He that rejecteth me hath one that judgeth him. The word that I have spoken - I spoke not of myself: The Father gave me commandment - I speak as the Father said unto me.*

St. MATTHEW, XXI.

St. MARK, XI.

St. LUKE, XIX.

41. When he was - near the city he wept over it -

42 to 44. If thou hadst known - Thine enemies shall cast a trench about thee - compass thee round - lay thee even with the dust - shall not leave one stone upon another.

Here (L. XIX. 42, 44) St. Luke has again added to the text of St. Matthew; and the exactness of his details look as if the text had been written *after the destruction* of Jerusalem. The passage may assist to some estimate of the date of his Gospel.

10. When he was come unto Jerusalem the city was moved, saying who is this? 11. Jesus entered into Jerusalem;

11. The multitude said; This is Jesus the Prophet of Nazareth of Galilee.

ST. MATTHEW, XXI.

ST. MARK, XI.

ST. LUKE, XIX.

These inquiries by the residents or visitors in Jerusalem, and the answer of the multitude which had accompanied Jesus from the provinces (M. XXI. 10, 11) should alone, almost suffice to prove that he had not been already four times in the capitol: and they ill assort with the passage from St. John (J. XII. 12, 13, P. 60,) before noticed.

- | | | |
|--|---|--------------------------------------|
| 12. Went into the temple of God. | and into the temple.
<i>At even, went out unto Bethany, with the twelve.</i> | 45. He went into the temple. |
| | 15. they came to Jerusalem.
Jesus went into the temple. | |
| 12. And cast out all them that sold and bought in the temple: and overthrew the tables of the money changers; and the seats of them that sold doves. | 15. (Same.) | 45. (Similar.) |
| | 16. And would not suffer any man to carry a vessel through the temple. | (See J. II. 13, 16, P. 16.) |
| 13. And said unto them; <i>My house shall be called the house of prayer, but ye have made it a den of thieves.</i> | 17. And he taught, saying my house shall be called- | 46. My house [shall be a] house, &c. |

Compare this passage (M. XXI. 12, 13) with the proceedings described in St. John's first visit to Jerusalem (J. II. 13 to 16, P. 16). Afterwards examine the following verse (14) of St. Matthew with verse, J. II. 23, P. 17: which seemed to be insufficiently justified by any preceding miracle recorded by St. John, but which now appears to have originated in verse XXI. 14. of St. Matthew's Text.

- | | | |
|---|---|---|
| 14. The blind and lame came to him in the temple and he healed them. | | (See J. II. 23, P. 17.) |
| 15. When the chief Priests saw the things that he did, and the children crying Hosanna - they were displeased. | 18. The Chief Priests heard it - and sought how they might destroy him. | 47. He taught daily in the temple. But the chief Priests sought to destroy him. |
| 16. And said; "Hearest thou what these say?" Jesus said; Out of the mouths of babes - thou hast perfect praise. | | |

We have here (M. XXI. 15, 16—Mk. XI. 18—L. XIX. 47) another specimen of the variations of St. Mark and St. Luke from the text of St. Matthew.

- | | | |
|---|---|--|
| 17. He went out of the city into Bethany; and lodged there. | 19. When even was come he went out of the city. | (See J. XII. 1, P. 69—L. X. 38, 39, see Par: Gospels, P. 125.) |
|---|---|--|

The comparison of this passage (M. XXI. 17) with another which after occurs in St. Matthew's text (M. XXVI. 6) suggests an interesting question. The passages of St. Matthew appear to inform us that during the interval between his arrival at Jerusalem and his supper at Simon's House, Jesus dwelt in the House of Simon at Bethany. But among the Fragments of Luke's Gospel is one (Luke X. 38, 39) which though indefinite as to its time, makes it dubious whether Jesus' residence in Bethany was not in the house of Martha, the sister of Mary Magdalene. In either case the Pharisee's invitation mentioned by St. Luke (L. VII. 36, P. 69) might have been given to a Lodger in either of those houses, and clearly relates to the same supper.

ST. MATTHEW, XXI, XXII.

ST. MARK, XI, XII.

ST. LUKE, XX., XIV.

18. In the morning returning, he saw a fig tree.

19. He came to it: found nothing but leaves: and said; Let no fruit grow on thee, hence forward for ever. [Immediately] the fig tree withered away.

20. When the disciples saw it, they said; "How soon is the fig-tree withered!"

21. Jesus said; If ye have faith, ye shall not only do this; but if ye say to this mountain, Be thou cast into the sea: it shall be so.

13, 14. (Similar.)

21. Peter said; Behold the fig tree which thou cursedst withered away!

XI. 23. (Similar.)

(See Matt. XVII. 20, Par: Gospels.)

This surprising result, (M. XXI. 19) asserted both in Matthew's and Mark's text, appears so different in its character from all the miracles attributed in Matthew's Gospel to Jesus, that we would mistrust its authenticity. St. Matthew and St. John agree that Jesus arrived at Bethany but a few days before the passover (M. XXI. 17—J. XII. 1, P. 69.)—i.e., about a fortnight before Easter. Not only the autumn crop of fruit was long gone, but spring leaves could scarcely have appeared. It is the *only* miracle worked by Jesus between his arrival at the Capital and his caption.

23 to 27. When he was come into the temple, the chief Priests and Elders said; "By what authority doest thou these things?" Jesus answered—The baptism of John—was it from heaven, or of men?—We cannot tell. Neither tell I by what authority I do these things.

27. to 33. (Same.)

XX. 1 to 8. (Same.)

We may here notice the backwardness of Jesus to satisfy the investigations of higher authorities in comparison with his ready communication to the people. There seems to have been a human antipathy between Jesus and the Priests.

28 to 32. (Parable. Man having two sons.)

33 to 41. (Parable. Householder planting a vineyard.)

43. The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

45, 46. The chief Priests and Pharisees thought to lay hold on him, but feared the multitude; because they took him for a Prophet.

XII. 1 to 9. (Same.)

9 to 16. (Same.)

12. (Similar.)

19. (Similar.)

CH. XXII.

1 to 14. (Parable. Marriage Supper.

15 to 22. Tribute to Caesar.

23. to 29. (Sadducees discuss the Resurrection.)

30. In the resurrection they neither marry nor are given in marriage, but are as the angels [-] in heaven.

13 to 17. (Same.)

18 to 24. (Similar.)

25. (Same.)

CH. XIV.

1 to 15. (A man healed on the Sabbath.) Which of you shall have an ox—fallen into a pit, will not pull him out on Sabbath?

7 to 15. (Parable. Bidden to a wedding).

16 to 24. (Similar.)

XX. 20 to 26. (Similar.)

27 to 34. (Similar.)

36. Neither can they die any more, for they are equal to the angels.

ST. MATTHEW, XXII., XXIII.

ST. MARK, XII.

ST. LUKE, X., XX.

These three verses of St. Matthew, St. Mark, and St. Luke, contain the sum total of all that is *revealed* in the Gospels respecting the future state of the blessed. (M. XXII. 30—MK. XII. 25—L. XIV. 36.)

34 to 36. Which is the great commandment in the law?

37. Jesus said unto him ;

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. The second is like unto it. Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the Prophets.

28. Which is the first commandment of all?

29. Jesus answered -

{ The first is, hear, O Israel ! The }
Lord our GOD IS ONE GOD.

30. (Same.)

(Same.)

31. There is none other commandment greater.

34. Jesus said - Thou art not far from God.

X. 25. What shall I do to inherit eternal life?

26. How readest thou ?

27. (Similar.)

(Same.)

28. He said unto Him, This do, and thou shalt live.

29 to 37. Parable. (The good Samaritan.)

After perusal of this passage (M. XXII. 37 to 40) and the extended interpretations given to it by St. Mark (XII. 29, P. 34), and St. Luke (X. 28) ; and after re-perusal of the sermon, (M. V VI., VII.) one wonders how the mystical doctrines which constitute the staple of St. John's Gospel ever obtained supremacy.

41 to 46. (Questions with the Pharisees, concerning Christ), whose son is he ?

35 to 37. (Similar.)

XX. 41 to 44. (Similar.)

This seems to have been the only occasion on which Jesus directed the Pharisees to his own claim to be the Christ ; if their replies would have admitted the discussion.

CHAP. XXIII.

1. Jesus spake to the multitude and to his disciples.

2. The Scribes and Pharisees sit in Moses' seat. -

3. But do not ye after their works. -
5. - Their works they do to be seen of men. They make broad their Phylacteries ; and enlarge the borders. -

6. And love the uppermost rooms at feasts and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi.

8. Be not ye called Rabbi ; for one is your [teacher], even Christ : and all ye are brethren.

9. And call none your Father upon earth : for one is your Father which is in Heaven.

10. Neither be ye called [leaders] for one is your [leader], even Christ.

37. And the [great multitude] heard him gladly.

38. And he said unto them in his doctrine

Beware of the Scribes, which [desire] to walk in long [robes],

and [greetings] in the markets.

39. And chief seats in the synagogues and uppermost [places] at feasts.

45. Then in the audience of all the people,

he said unto [them]

46. Beware of the Scribes : which desire to walk in long robes,

and love greetings in the markets,

and the highest seats in the synagogues and the [uppermost places] at feasts.

St. MATTHEW, XXIII., XXIV.

St. MARK, XIII.

St. LUKE, XI., XIII., XXI.

We may here (M. XXIII. 9) note that St. Matthew's text recurs to the Creed and Prayer given from the Mount (M. VI. 9) and that St. Mark and St. Luke, omitting the passage, again appear to be passing towards those altered doctrines of St. John's Gospel.

13 to 33. Woe unto you Scribes and Pharisees, hypocrites, ye serpents, [brood] of vipers, how shall ye escape the [judgment] of hell?

XI. 42. Woe unto you Pharisees !
43. [Because] ye the love uppermost seats in the synagogues, and greetings in the markets.
46, 52. Woe unto you Lawyers !

To these (M. XXIII. 13 to 33) and to similar objurgations against the Pharisees, more perhaps than to his Nazarene extraction, or supposed defective prophetic qualification, may be attributed the enmity with which they pursued Jesus. But it must have been noticed how little Jesus attempted by miracle or precept to convert Pharisees or Scribes. His efforts were directed to the people in open hostility to the Priesthood. St. Mark has omitted, and St. Luke has either omitted, or softened, the most offensive portions.

If these verses (L. XIII. 31 to 33) be quite authentic, they prove the resolve of Jesus to be accepted at Jerusalem as the Messiah, or to lose his life in the attempt.

XIII. 31 to 33. There came Pharisees, saying- Depart hence, for Herod will kill thee. He said, Tell that fox, I cast out devils and do cures to-day and to-morrow, and the third day shall be perfected- for it cannot be that a prophet perish out of Jerusalem.

We enter on the 24th chapter of St. Matthew : the most momentous to all living Christians of any in his Gospel ; not excepting even his final chapter, which treats of the Resurrection. For in this 24th chapter are concentrated those IMPERISHABLE TESTS *by which POSTERITY is constituted ARBITER OF THE TRUTH.* SHE has before her the crucial evidence ; and trusts her own judgment UPON FACTS STILL APPEARING AS IN THE DAYS OF ST. JOHN. The *truth* of the *Resurrection* depends on the testimony of *witnesses departed* ; but the EXISTING PREDICTIONS OF JESUS, set forth in this chapter, and repeated by St. Mark and St. Luke, will stand to the end of time ; ever awaiting the verdict of POSTERITY, enlightened by the yet-enduring Luminaries of Heaven to *her* decision upon their accomplishment.

CH. XXIV.

1. The disciples came to shew him the buildings of the Temple.

2. Jesus said ; There shall not be left here one stone upon another.

3. The disciples came to him privately- Tell us, when shall these things be ?
and what shall be the sign of thy coming ; and of the end of the world ?

4. Jesus said ; Take heed that no man deceive you.

CH. XIII.

1. As he went out of the temple one of his disciples saith : what buildings are here !

2. (Same.)

3, 4. Peter, James, John and Andrew asked him privately When shall these things be ; and what the sign when all these things shall be fulfilled ?

5. (Same.)

CH. XXI.

5. As some spake of the Temple adorned with goodly stones and gifts ;

6. (Similar.)

7. They ask him ; When shall these things be ?

and what sign when these things shall come to pass ?

(Same.)

ST. MATTHEW, XXIV.

5. *Many shall come in my name, saying; I am Christ.*

6. When ye shall hear of wars - be not troubled - *The end is not yet.*

7. Nations shall rise, &c. There shall be famines and earthquakes -

8. These are the beginning of sorrows.

9. They shall deliver you up - shall kill you -

10. Many shall betray one another.

14. *This gospel of the kingdom shall be preached in all the world for a witness unto all nations - and then shall the end come.*

15. When ye shall see the abomination of desolation spoken of by Daniel -

16 to 22. Let them in Judea flee, &c. - for there shall be great tribulation - but for the elect's sake those days shall be shortened.

ST. MARK, XIII.

6. (Same.)

7. (Same.)

8. (Similar.)

8. (Same.)
(Fuller.)

12. Brother shall betray brother to death. Children shall rise against Parents and [put them] to death.

10. The Gospel must first be published among all nations.

14. (Same.)

15 to 20. (Similar.)

ST. LUKE, XXI, XVII, XVIII.

(Similar.)

9. (Similar.)

10, 11. (Similar.)
{ and fearful sights : and great signs in heaven.

12. (Similar.)

16. Ye shall be [delivered up] by Parents and brethren - and some of you shall they cause to be put to death.

18. But there shall not a hair of your head perish.

20. When ye shall see Jerusalem compassed with armies :

21 to 23—XVII. 31 to 33. (Similar.)

24. They shall fall by the sword - be led captive - Jerusalem be trodden down till the times of the Gentiles be fulfilled.

These additional verses (20, 24) of St. Luke, strengthen the impression that they were written after the fall of Jerusalem, (see L. XIX. 42 to 44, P. 62.)

23 to 25. *False Christs, &c. -*

27. For as the lightning shall the coming of the Son of Man be.

29. IMMEDIATELY after the tribulation of those days shall the SUN BE DARKENED; the MOON SHALL NOT GIVE HER LIGHT; and the STARS SHALL FALL FROM HEAVEN.

21 to 23. (Similar.)

24. (Same.)

XVII. 24. (Similar.)

XXI. 25. There shall be signs in the sun and the moon and the stars. the sea and the waves roaring.

Observe how St. Luke has moderated (L. XXI. 25) the text of St. Matthew.

29. *And the powers of the heavens shall be shaken.*

30. *And then shall appear the SIGN OF THE SON OF MAN IN HEAVEN; &c. and they shall see the SON OF MAN COMING IN THE CLOUDS OF HEAVEN, WITH POWER AND GREAT GLORY.*

31. *He shall send his angels with sound of trumpet, and gather his elect -*

32, 33. *Learn of the fig tree, &c.*
34. *THIS GENERATION SHALL NOT PASS AWAY TILL ALL THESE THINGS BE FULFILLED.*

35. *Heaven and earth shall pass away: but my words shall not pass away.*

25. The powers that are in heaven, &c.

26. (Same.)

27. (Similar.)

28, 29. (Same.)

30. (Same.)

31. (Same.)

26. Men's hearts failing - looking after those things which are coming upon the earth -
For the powers of [the heavens] shall be shaken.

27. (Same.)

{ 28. Then look up : your redemption draweth nigh.

29, 30. (Similar.)

32. (Same.)

33. (Same.)

St. MATT., XXIV., XXV.

36. But of that day and hour [knoweth none] : no, not the angels but my Father only,

37 to 39. As the days of Noe - so shall the coming of the Son of man be.

44. Be ready : in an hour ye think not the Son of man cometh.

46 to 51. Blessed that servant whom the Lord when he cometh shall find so doing. - He shall make him ruler. - But if that evil servant say - my Lord delayeth his coming, and shall begin to smite, &c. The Lord shall come - when he looketh not - and shall appoint him his portion with hypocrites.

There shall be weeping and gnashing of teeth.

St. MARK, XIII.

32. - knoweth none. No ; not [an] angel in heaven : [not even] the Son : but the Father.

35. Watch : ye know not when the master cometh -

St. LUKE, XVII., XXI., XIX.

XVII. 26 to 30. (Similar.)

40. Be ye therefore ready : for the Son of Man cometh in an hour ye think not.

41 to 48. (Similar.) his portion with the unbelievers.

XXI. 37. In the day time he was preaching in the Temple : and at night went out, and abode in the Mount of Olives.

38. The people came early in the morning to the Temple to hear him.

In the foregoing Chapter (M. XXIV.) ARE FIVE DISTINCT PREDICTIONS. (1st.) The destruction of the Temple. v. 2—(2nd.) and, immediately after, the coming of the Son of Man, on the clouds of heaven to judgment. v. 30 to 31—(3rd.) The end of the world. v. 29, 35—(4th.) The Gospel shall be preached in all the world before the end. v. 14. (5th.) "THAT GENERATION SHOULD NOT PASS AWAY TILL ALL THESE THINGS BE FULFILLED." v. 34.—Have these been accomplished ? and within the predicted Time ? The misgivings about the fulfilment of them have doubtless been the primary cause of St. John's new Gospel.

CH. XXV.

1 to 13. (Parable. Ten Virgins.)

14 to 30. (Parable. Ten Talents.)

31 to 33. When the Son of Man shall come in his glory, and all the holy Angels with him ; then shall he sit upon the throne of his Glory. Before him shall be gathered all nations. - He shall set the sheep on his right : the goats on the left.

34. Then shall the king say to them on his right hand ; Come ye blessed of my Father ; inherit the kingdom prepared for you from the foundation of the world.

41. Then shall he say also to them on the left hand ; depart, ye cursed, INTO EVERLASTING FIRE, prepared for the devil and his angels.

46. And these shall go into everlasting punishment ; but the righteous into life eternal.

XIX. 11. He added a parable ; because they thought the kingdom of God should immediately appear.

12 to 26. (Parable. Ten Talents.)

St. MATT., XXVI.

St. MARK, XIV.

St. LUKE, VII.

St. JOHN, XII.

We have arrived at the period where the peregrinations of Jesus are completed by his final arrival at Jerusalem: and have to form our conclusion whether the four first Journeys thither, mentioned by St. John, be, or not, reconcilable with the itinerary in the provinces described by the other three Evangelists: whether those four first visits were real: or were an invention by St. John, for a purpose which still requires investigation.

1, 2. Jesus said to his disciples; After two days is the passover; and the Son of Man is betrayed to be crucified.

3 to 5. Then assembled the chief Priests - consulted to take Jesus - and kill him.

6. Jesus was in Bethany; in the house of Simon the leper.

1. After two days was the passover.

(Similar.)

3. (Same.)
as he sat at meat.

1. (Similar.)

2. (Similar.)

VII. 36. One of the Pharisees desired he would eat with him - He went in and sat down to meat.

1. Jesus, six days before the passover, came to Bethany,

If we may accept the passages M. XXVI. 2, 6, and M. XXI. 17 (sustained as the latter is by Mk. XI. 9) together with verse J. XII. 1, as conclusive of the arrival of Jesus in Bethany, we may judge pretty accurately of the length of time between his arrival and his Crucifixion. It seems to extend to 8 or 9 days: that the first 4 were employed as related between M. XXI 17, and the end of Ch. XXV.: that the supper at Simon's house was on the 4th or 5th evening: i.e., 3 or 4 days before the Passover: (M. XXVI. 2, 6) and the last supper two days later,

7. There came unto him a woman having an alabaster box of very precious ointment.

and poured it on his head as he sat at meat.

--came a woman having ointment of spikenard very precious,

and she brake the box: and poured it on his head.

37. -a woman in the city, a sinner -brought an alabaster box of ointment.

38. Stood at his feet behind him, weeping: began to wash his feet with her hair: kissed his feet. and anointed THEM with the ointment.

1. Where Lazarus was; which had been dead; whom he raised from the dead.

2. So they made him a supper there: and Martha served. But Lazarus was one of them which sat at table with him.

3. Then took MARY a pound of ointment of spikenard; very costly.

anointed the feet of Jesus, and wiped his feet with her hair.

and the house was filled with the odour of the ointment.

Observe the different accounts of the application of this ointment, and St. Luke's approach to St. John's version of it. Once more we may remark, there cannot be inspiration in such varied testimony.

ST. MATT., XXVI.

ST. MARK, XIV.

ST. LUKE, VII.

ST. JOHN, XII.

39. When the Pharisee
- saw it, *he spake within himself*: This man, if a Prophet, would have known - - what woman touched him: *for she is a sinner.*

40 to 50. Jesus said; Simon, a creditor had two debtors: one owed 500, the other 50 pence. He forgave them both. Which will love him most? - He to whom he forgave most. - Jesus said to the woman, Thy faith hath saved thee.

We are at a loss to conceive how this passage (L. VII. 39 to 50) which is seemingly so perfectly germane to the incident, can have been inserted by Luke, and no trace of it appear in either of the other Gospels. But the words "*spake within himself*" test its authenticity.

8. *His disciples seeing it, had indignation - To what purpose this waste?*
9. [This] might have been sold for much and given to the poor.

4, 5. *Some had indignation within themselves - Why this waste - sold for more than 300 pence and given, &c.*

4. Then said Judas Iscariot, Simon's son.

5. Why was not this sold for 300 pence, and given to the poor?

6. This he said, not that he cared for the poor, but that he had the bag, took away what was put therein.

10. Jesus said; why trouble ye the woman? She hath wrought a good work upon me.

6. (Similar.)

7. Jesus said, Let her alone.

against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this ointment on my body, she did it for my burial.

9. Much people - came, not for Jesus' sake only; but that they might see Lazarus, whom he had raised - -

10. But the chief Priests consulted that they might put Lazarus also to death.

11. Because, by reason of him many believed on Jesus.

The similar concatenation of some of these verses (M. XXVI. 6 to 12—J. XII. 1 to 8) though broken by additions, strengthens the impression that St. John did occasionally consult the text of Matthew.

Some of his additions here given are particularly interesting. They inform us that Simon

Sr. MATT., XXVI.

Sr. MARK, XIV.

St. LUKE, XXII.

St. JOHN, XII.

(the *leper* of Matthew, and the *Pharisee* of Luke) who had *invited* Jesus to supper (according to Luke's text—L. VII. 36, P. 69), and in whose house (according to Matthew XXI. 17—XXVI. 6) Jesus *lodged or visited*, in Bethany, was the *Father of Judas Iscariot*. We can thence trace the defection of Judas as a plot arranged during Jesus' residence at Bethany, either in the leper's house or in the house of Martha; and arising in a more intelligible order than that suggested by St. John; (J. VI. 70, P. 44) at a time, when, according to Matthew's Gospel, John himself had not been called as a disciple. (M. IV. 12—J. III. 24—P. 18.)

We also learn that the woman who poured the ointment *either* on the head, or the feet of Jesus, was Mary Magdalene, the sister of Martha; and as at John states, of Lazarus also: though the *absence of his name* from all the other Gospels (while St. John represents him as such a Friend of the disciples that they "desired to die with him."—J. XI. 16, P. 56) casts an insurmountable doubt upon all St. John's narrative respecting him. Would the disciples have had no anxious questions to put to their Friend who had passed four days in a trans-mundane state? One really returned from Heaven could have taught them more about that future world than all the Gospels have revealed.

We gather also from these additions of St. John, that the disciples had a common purse; the contents of which *he* charges Judas with stealing: a very probable ingredient in the plot.

But especially we find that Lazarus, raised from the dead, was a guest at that supper; and that the *chief priests had consulted* TO PUT LAZARUS TO DEATH! How St. John could know of such a plot, or that it ever was entertained, we may be permitted to question. But St. John's solicitude, thus repeatedly exemplified, about this miracle of Lazarus, serves rather to increase the doubt respecting its genuineness.

14 to 16. Then—Judas Iscariot went unto the Chief Priests—What will ye give me, and I will deliver him unto you? They covenanted with him for thirty pieces of silver. From that time he sought opportunity.

10. (Similar.)
11.

XXII. 3. Then entered Satan into Judas.

4. He went and communed with the Chief Priests and Captains - -

This probably was *before* the Supper at Simon's house. Whether Jesus lodged, or was only invited that night to supper, the plot appears to have been laid between the Pharisees and Simon (also a Pharisee), or between the Pharisees and Simon's son, Judas. No wonder that the suspicion of Jesus fell on Judas; but it was of *that date*; not as John records it. (J. VI. 70, P. 44.)

17. The first day of unleavened bread, the disciples say to Jesus; Where wilt thou that we prepare for thee to eat the passover?

12. (Same.)

7. (Similar.)

18. He said go into the city to such a man.

13. He sendeth two of his disciples: Go into the city: there shall meet you a man bearing a pitcher of water: follow him.

8. He sent Peter and John.

(Same.) follow him into the house where he entereth.

St. MATT., XXVI.	St. MARK, XIV.	St. LUKE, XXII.	St. JOHN, XIII.
say unto him, the Master saith my time is at hand. I will keep the passover at thy house with my disciples.	14. Say, the Master saith, where is the guest-chamber; where I shall eat, &c.? 15. He will show you a large upper room furnished - There make ready.	11. (<i>Same as Mark.</i>) 12. (<i>Similar.</i>)	

These additional particulars (Mk. XIV. 13 to 15—L. XXII. 8 to 12) were probably supplied by St. Peter to St. Luke.

19. The disciples did as Jesus had appointed: and made ready the passover -	16. (<i>Similar.</i>)	13. (<i>Similar.</i>)
20. At even he sat down with the twelve.	17. (<i>Same.</i>)	14. (<i>Similar.</i>)

21. And as they did eat, he said; One of you shall betray me.	18. As they sat and did eat, (<i>Same.</i>)	
22. They began to inquire - Lord, is it I?	19. (<i>Similar.</i>)	23. (<i>Similar.</i>)
23. He said, he that dippeth his hand with me in the dish - shall betray me.	20. He said, One of the twelve that dippeth with me, &c.	21. The hand that betrayeth me is with me on the table.

2. [When supper was begun]

3 to 20. Jesus, knowing, &c. - riseth - took a towel - water - and began to wash the disciples' feet - Peter objected - Jesus saith; If I wash thee not thou hast no part with me - Peter consented. After he had washed their feet - He was troubled - and said - One of you shall betray me.

22. The disciples looked on one another; doubting of whom he spoke.

23. There was leaning on Jesus' bosom one - whom Jesus loved.

24. Peter beckoned to him to ask.

25. He lying on Jesus' breast saith; Lord, Who is it?

26. Jesus answered; He to whom I shall give a sop - He dipped the sop - gave it to Judas.

The details of this incident (M. XXVI. 21, 22, 23) are strangely various considering the momentous occasion and that the writers are supposed to have been inspired.

24. Woe to that man, &c.	21. (<i>Similar.</i>)	22. (<i>Similar.</i>)	
25. Judas said; Master, is it I? Jesus answered, Thou hast said.			
26. As they were eating, Jesus took bread, brake, gave to the disciples;			

St. MATT., XXVI.	St. MARK, XIV.	St. LUKE, XXII.	St. JOHN, XIII.
and said ; Take eat this is my body.	22. (Same.)	19. (Same.) <i>This do in remembrance of me.</i>	
27. He took the cup, gave thanks, gave it them : saying ; Drink ye all of it.	23. (Same.)	17. Take this and divide it among yourselves.	
28. For this is my blood of the new testament, shed for many for the remission of sins.	they all drank of it. 24. This is my blood, shed for many.	20. This cup is the new testament in my blood, which is shed for you.	
29. I will not drink of this fruit of the vine till I drink it new with you in my Father's kingdom.	25. (Same.) the kingdom of God.	18. I will not drink of the fruit of the vine till the kingdom of God shall come.	

It will have been perceived that this most striking passage of the synoptic Gospels, the institution of the *Eucharist*, is never noticed by St. John. In its stead, he recounts the washing of the disciples' feet by Jesus ; and connects with that process his account of the betrayal of Judas. On the other hand the feet washing is not mentioned in the other Gospels.

27. After the sop Satan entered into him. Jesus said ; What thou doest do quickly.

28. No man at table knew for what intent he spake this.

29. Some thought, &c.

31 to 36. (Address to the disciples.)

Compare these verses (J. XIII. 27, 28) with v. 26, and with J. VI. 70, 71, P. 44 : and with L. XXII. 3, P. 71.

30. He then, having received the sop went out. It was night.

30. They went to the mount of Olives.	26. (Same.)	_____	_____
31. All ye shall be offended because of me this night.	27. (Same.)	_____	_____
32. But AFTER I AM RISEN I WILL GO BEFORE YOU INTO GALILEE.	28. (Same.)	_____	_____

Note especially this verse (XXVI. 32—Mk. XIV. 28.) It is the connecting link between the texts declaratory of the "rising of Jesus after three days" which have claimed so much of our attention (M. XVI. 21—XVII. 9-23—XX. 19) and the *Reappearances* of Christ as recorded by St. Matthew, (M. XXVIII. 10, 16.) but ignored by St. John.

33. Peter said : Though all be offended, yet will I never be offended.	29. (Same.)	33. I am ready to go with thee into prison and to death.	37. I will lay down my life for thy sake.
34. Jesus said ; this night, before the cock crow, thou shalt deny me thrice.	30. Before the cock crow twice thou shalt deny me thrice.	34. The cock shall not crow this day before thou shalt thrice deny, &c.	38. The cock shall not crow till thou hast denied me thrice.
35. Peter said ; Though I should die with thee will I not deny thee. Likewise said all the disciples.	31. (Same.)	_____	_____

ST. MATT., XXVI.

ST. MARK, XIV.

ST. LUKE, XXII.

ST. JOHN, XIV., XV., XVI.

1. Let not your heart be troubled : *Ye believe in God ; believe also in me.*

2. In my Father's house are many mansions ; I go to prepare a place for you.

4. Whither I go ye know : and the way.

6. *I am the way, the truth and the life : no man cometh to the Father but by me.*

9. *He that hath seen me hath seen the Father.*

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me keep my commandments.

26. The COMFORTER [even the Holy Spirit] WHOM the Father will send in my name, shall teach you all things : and bring to your remembrance whatsoever I have said.

28. My Father is greater than I.

CH. XV.

1. *I am the true vine : my Father is the husbandman.*

5. *Ye are the branches.*

6. *If a man abide not in me, he is cast forth.*

20. If they have persecuted me they will persecute you also.

23. *He that hateth me, hateth my Father also.*

24. If I had not done among them the works which none other man did, they had not sin ; but now they have both seen and hated both me and my Father.

26. When the COMFORTER is come ; whom I will send from the Father ; even the SPIRIT OF TRUTH, which proceedeth from the Father : He shall testify of me.

27. *Ye shall bear witness, because ye have been with me from the beginning.*

This personification by St. John of the consolation (J. XIV. 26—XV. 26—XVI. 7, 13) which is promised to the disciples after their master's departure is thus raised, at the eleventh hour, into a *personal* existence, which, at a later era, was elaborated into the doctrine of a *Trinity in the Godhead*.

CH. XVI.

1. These things have I spoken unto you that ye should not be offended.

2. They shall put you out of the synagogues - whosoever killeth you will think that he doeth God service.

ST. MATT., XXVI.

ST. MARK, XIV.

ST. LUKE XXII.

ST. JOHN, XVI., XVII.

4. These things have I told you that ye may remember them : and these things I said not unto you in he beginning, because I was with you.

7 to 30. If I go not away the COMFORTER will not come unto you : but if I depart I will send HIM unto you. HE will reprove the world of sin ; because they believe not in me : of righteousness, because I go to my Father ; of judgment because the Prince of this world is judged. I have many things to say unto you ; but ye cannot bear them now.

13. When the SPIRIT OF TRUTH is come, HE will guide you into all [the] Truth. He shall glorify me. Ye now have sorrow, but I WILL SEE YOU AGAIN. Your heart shall rejoice ; and your sorrow shall be turned into joy--In that day ye shall ask me nothing--Whatsoever ye shall ask the Father, [he will give it you in my name] Hitherto ye have asked nothing in my name : ask, and ye shall receive. These things have I spoke to you in [parable], but the [hour] cometh I shall no more speak to you in [parables] but shall show you plainly of the Father. In that day ye shall ask in my name ; and I say not unto you, that I will pray the Father for you ; for the Father himself loveth you ; because ye have loved me ; and believed that I came out from God.--Again I go to the Father. Do YE NOW BELIEVE ?

31. The hour cometh--Ye shall be scattered.

32. In the world ye [-] have tribulation : but be of good cheer. I have overcome the world.

CH. XVII.

1 to 26. (Jesus' prayer to the Father.)

If after examination of those doctrines announced by St. John (Chs. II. to XI.) in the course of the four visits of Jesus to Jerusalem, we have entertained doubt about John's object in writing his lated Gospel ; the contents of the three foregoing chapters (I. XIV, 1, 6, 7, 9, 10, 13, 14, 26—XV. 26—XVI. 7, 13, 23, 24, 25, 26) would remove such doubt. For these three chapters are composed of *doctrines all dissimilar to those declared by the other Evangelists, and even in excess of those previously disclosed by St. John himself.* Such are the introduction of "*the comforter*" and the "*ask in my name.*" It is incredible that essentials such as these should not have been received into any other Gospel : or should not have been earlier asserted in St. John's. In these three chapters they form the sole subject between the rising from supper and the caption of Jesus. But there is an absence of all

St. MATT., XXVI.

St. MARK, XIV.

St. LUKE, XXII.

St. JOHN, XVIII.

connection of circumstance and of place between this discourse and the preceding and subsequent events of the evening as described by the other Evangelists. Whilst *they* are depicting Jesus and his disciples at *Gethsemane and the Mount of Olives, suffering there his triple Agony* (M. XXVI. 38, 42, 44), which is interrupted by the arrival of Judas; St. John (omitting all that scene) substitutes this farewell Homily of new doctrines, and describes Jesus and his disciples as passing from it into a "*Garden over the Brook Cedron,*" where Judas and the Priests found him. (J. XVIII. 1 to 3.)

We are compelled to infer that from whatever source St. John drew the materials of these three chapters (XIV. XV. XVI.) *they do not accord with the after supper transactions of that evening* related by the other Evangelists, while they bear much similarity in their characteristics to St. John's first four visits to Jerusalem.

36. *Jesus cometh to Gethsemane: saith to his disciples.*

22. They said, Lord, here are two swords. He said - it is enough.

39. He went, as he was wont, to the Mount of Olives.

1. When Jesus had spoken these words he went - - over the brook Cedron, where was a garden which he entered: and his disciples.

2. - - Judas knew the place :-

Sit here; while I go and pray yonder.

37. He took Peter and the two sons of Zebedee, and began to be very sorrowful.

38. My soul is exceeding sorrowful. -

39. He fell on his face and prayed: Father, if it be possible, let this cup pass from me. nevertheless not as I will, but as thou wilt.

32. (Similar.)

33. (Same.)

34. (Similar.)

35. (Similar.)

36. (Same.)

40. Said to his disciples; Pray that ye enter not into temptation.

42. (Similar.)

(Similar.)

43. There appeared AN ANGEL--strengthening him.

44. Being in agony he prayed more earnestly: his sweat was as great drops of blood. -

45. When he rose from prayer and was come to his disciples, he found them sleeping.

46. And said to them: Why sleep ye? rise and pray.

(See J. XII. 27 to 30, P. 61.)

40. He cometh to the disciples; findeth them asleep. and saith to Peter could ye not watch with me one hour?

41. Watch and pray. 42 to 46. Jesus prayed a second time - and a third time - cometh to his disciples - Rise! - He is at hand that doth betray me.

37. (Same.)

(Same.)

38. (Same.)

39 to 42. (Same.)

St. MATT., XXVI.

St. MARK, XIV.

St. LUKE, XXII.

St. JOHN, XVIII.

St. John omits the whole of this account of the Agony at Gethsemane (Matt. XXVI. 36 to 44) unless the appearances which he alone describes, at J. XII. 23 to 30, P. 61, be his altered narrative of the same phenomena. Yet St. Matthew and St. Mark represent St. John to have been present at the agony. St. Luke introduces (L. XXII. 43) an *Angel*.

47. While he yet spake,
Judas and a multitude,
with swords, from the
chief Priests and Elders--

48. He that betrayed
him gave a sign--whomso-
ever I shall kiss; that is
he--

49. He came to Jesus;
said; *Hail Master*; and
kissed him.

50. Jesus said to him,
*Friend, Wherefore art thou
come?*
Then came they laid hands
on Jesus and took him.

51. One with Jesus
drew his sword; struck
the high Priest's servant;
and smote off his ear.

52. Jesus said to him,
Put up thy sword--all
that take--shall perish by
the sword.

53. Thinkest thou I
cannot pray to my Father;
and he shall give me--
Legions of Angels?

54. But how then shall
Scriptures be fulfilled?

55. In that hour said
Jesus to the multitudes:
Are ye come out as against
a thief, with swords, &c.

56. Then all the disciples
forsook him, and fled.

43. (Same.)

44. (Same.)

45. Goeth straitway to
him, saith, *Master* and
kissed him.

46. (Same.)

47. One that stood by
drew a sword; smote the
servant of the high Priest;
and cut off his ear.

48. (Same.)

49. (Same.)

47. Came a multitude
and he that was called
Judas:

went before them drew
near to Jesus to kiss him.

48. Jesus said to him;
Judas; betrayest thou the
Son of Man with a kiss!

51. Jesus--touched his
ear, and healed him.

52. (Similar.)

3. Judas--and officers
from the chief Priests and
Pharisees cometh thither
with torches and weapons.

4. Jesus went forth and
said unto them; Whom
seek ye?

5. They answered him,
Jesus of Nazareth. Jesus
saith I am he.

Judas which betrayed
him stood with them.

6. Soon as he said, I am
he, they went backward;
and fell to the ground.

7. He asked them again,
Whom seek ye? They
said Jesus of Nazareth.

8. Jesus answered, I
told you that I am he.
If ye seek me, let these go
their way.

9. That the saying might
be fulfilled: of them thou
gavest me have I lost
none.

10. Peter, having a
sword, drew it, and smote
the high Priest's servant;
and cut off his right ear.
The servant's name was
Malchus.

11. Jesus said to Peter,
Put up thy sword--Thou
say my Father hath given
me shall I not drink it?

St. MATT. XXVI.

St. MARK, XIV.

St. LUKE, XXII.

St. JOHN, XVIII.

Rarely as an Incident, fundamentally genuine, been recounted with more striking dissimilarities, both of place and circumstance, than this statement of the *capture of Jesus* (M. XXVI. 36 to 50)—J. XVIII. 1 to 8.) St. John lays the scene *in a garden over the Brook Cedron*. The other Gospels at *Gethsemane*: and as a *sequence to the agony, on the Mount of Olives*. St John omits the signal kiss, which in Matthew's Gospel consummates the guilt of Judas: and depicts Jesus (perhaps in a more dignified manner) as presenting himself to the captors and providing for the safety of his followers. Although these variances shake not the final truth of the capture, what becomes of the claim to Inspiration and the exactness of Particulars?

St. Luke has introduced (L. XXII. 51) an additional miracle, which, coming on such occasion, and yet being unnoticed by any other Gospel, seems to have but dubious claims to authenticity.

57. They led Jesus away to Caiaphas the High Priest where the Scribes and Elders were assembled }	53. (Same.)	54. To the high Priest's house.	12, 13. They bound Jesus and led him to Annas first, father-in-law to Caiaphas, high Priest that same year. "Caiaphas" L. III. 2, J. XI. 49.
58. Peter followed afar off, }	54. (Same.)	(Same.)	15. Peter followed Jesus, so did another disciple who was known to the high Priest: and went with Jesus into the Palace.
To the high Priest's palace. (Same.)		55. When they had kindled a fire and were set down, Peter sat down among them.	16. But Peter stood without. That other disciple spake to her that kept the door and brought in Peter.
went in and sat with the servants: }	(Similar.)		
	and warmed at the fire.		

These (J. XVIII. 13, 15, 16) and a few other incidents equally minute (J. XIX. 26, 27, 32 to 35) afford the internal evidence that the writer of St. John's Gospel was "that other disciple" here alluded to.

59. to 61. (Witnesses heard.)	55. to 59. (Same.)		
63. The high Priest said unto him: I adjure thee by the living God, tell us whether thou be the Christ, the Son of God.	61. The high Priest asked; Art thou the Christ, the Son of the blessed?	67. [If thou art]. the Christ, tell us.	19. The high Priest then asked Jesus of his disciples and of his doctrine.
64. Jesus saith [Thou saidst it.] Ye shall see the Son of man sitting on the right hand of power; and coming in the clouds of heaven.	62. Jesus said, I am.	He said, if I tell you ye will not believe.	20, 21. Jesus answered; Why askest thou me?—ask them which heard me.
	(Same.)	69. HEREAFTER SHALL THE SON OF MAN SIT ON THE RIGHT HAND OF THE POWER OF GOD.	22. One of the officers struck Jesus—Answerest thou the high Priest so?

We may here observe (M. XXVI. 64) how, to the end, Jesus abides by the assertion of his *second coming in the sight of that generation*: that St. Mark repeats it: while St. Luke gives a *different interpretation* of it: and St. John entirely omits it.

St. MATT., XXVI.	St. MARK, XIV.	St. LUKE, XXII.	St. JOHN, XVIII.
65. The high Priest rent his clothes. - He hath spoken blasphemy.		70. Art thou the Son of God? - He said; ye say that I am.	23. Jesus answered; If I have spoken evil, bear witness of the evil: but if well, why smitest thou?
66. <i>What think ye? They answered, he is guilty of death.</i>	63, 64. (<i>Same.</i>)	71. <i>What need we of further witnesses?</i>	
67. Then did they spit in his face. -			
68. Saying; Prophecy thou Christ: who smote thee?	65. (<i>Similar.</i>)	63, 64. (<i>Similar.</i>)	
69. Peter sat in the [hall.] A damsel said; thou also wast with Jesus. -		56, 57. - This man was also with him.	17. The damsel that kept the door saith to Peter; Art thou also one of this man's disciples? He saith; I am not.
70. He denied, saying; I know not what thou sayest.	66 to 68. (<i>Similar.</i>)	He denied. - Woman, I know him not.	
and the cock crew.			
71. When he was gone out into the porch, another maid saw him; said; This [man] also was with Jesus. -	69. And the maid seeing him, said. - This is one of them.	58. After a while, another saw him; said; Thou art also of them.	24. Annas had sent him bound to Caiaphas.
72. He denied <i>with an oath</i> , I do not know the man.	70. He denied it again.	Peter said; Man I am not.	25. And Peter stood and warmed himself. They said to him; Art thou also one of his disciples? He denied; and said; I am not.
73. After a while came to [Peter] they that stood by said; Surely thou art one of them; <i>thy speech betrayeth thee.</i>	(<i>Same.</i>)	59. (<i>Similar.</i>)	26. One, - kinsman of him whose ear Peter cut off, said, Did not I see thee in the garden with him?
74. Then began he to curse and to swear [that he knew not the man,] and immediately the cock crew.	71. (<i>Same.</i>)	60. Peter said; Man, I know not what thou sayest.	27. Peter then denied again.
	72. And the second time the cock crew.	while he spake the cock crew.	and immediately the cock crew.
		61. The Lord turned, and looked on Peter.	
75. Peter remembered the word of Jesus. - and went out and wept bitterly.	72. - and when he thought thereon he wept.	62. - Peter went out and wept bitterly.	

There are considerable variations in the four accounts given by each of the foregoing Chapters of Peter's denial: sufficient to show again the inaccuracy of *human testimony*; and yet confirmatory of the denial. It is observable how St. Mark, who is said to have published his Gospel after Peter's revision of it, qualifies (Mk. XIV. 72), the assertion of Matthew (copied by St. Luke,) *as to the going out of Peter to weep*: of which, it is reasonable to conclude, Peter alone could be fully cognizant.

There is also an essential *alteration*, made by St. Luke (v. 69), in the text of St. Matthew (v. 64), which renews the impression that St. Luke wrote *after the fall of Jerusalem*; and that, in common with St. John, *he had begun to mistrust the second coming of Christ in that generation.*

With his *additional verse* (61) the reflection arises, *whence could St. Luke have gained the knowledge that "the Lord turned and looked on Peter,"* except from converse with St. Peter?

St. MATT., XXVII.	St. MARK, XV.	St. LUKE, XXIII.	St. JOHN, XVIII.
1, 2. In the morning } they led Jesus to Pilate.	1. (Same.)	1. (Similar.)	28, 29. Then led they Jesus from Caiaphas to the Hall of Judgment. Pilate went out to meet them.
3 to 10. Judas threw } down the silver in the temple: and - - hanged himself. (See Acts I., 18.)	_____	_____	_____
11. Jesus stood before } the Governor. - - who asked him: Art thou the King of the Jews?	2. (Same.)	2. (Same.)	33. Pilate entered the Judgment Hall - called Jesus- -said; Art thou the King of the Jews? 36. My kingdom is not of this world. 37. Art thou a king, then? Jesus answered; Thou sayest that I am a king.
Jesus said; Thou sayest it.	(Same.)	(Same.)	
12 to 14. When accused } by the chief Priests- -he answered nothing- - - The Governor marvelled.	3 to 5. (Same.)	4. Pilate said to the chief Priests; I find no fault in this man. 5. The people, more fierce, said; He stirreth up the people beginning from Galilee unto this place.	38. Pilate went out to the Jews; said- -I find no fault in him.

The latter portion of this verse of St. Luke (XXIII. 5,) seems to rebut four prior visits to Jerusalem, while it attributes not merely to the priests and Pharisees but to the multitude the hostile reception of Jesus and his mission, at Jerusalem.

	6, 7. Pilate sent Jesus to Herod.	
	11. Herod and his [troops] mocked him: arrayed him in a gorgeous robe; sent him again to Pilate.	
	13 to 16. Pilate called the chief Priests- -said- - I - - have found no fault in this man- - nor yet Herod - - I will chastise and release him.	
15. At [every] feast the Governor was wont to release a prisoner.	6. (Similar.)	39. Ye have a custom that I should release unto you one at the passover.
16, 17. They had a notable prisoner, Barab- bas- -	7. (Similar.)	_____
will ye that I release unto you Barabbas, or Jesus which is called Christ?	9. Will ye that I release to you the King of the Jews?	Will ye that I release unto you the King of the Jews?
19. When Pilate was sat down on the judgment seat his wife sent to him- - Have nothing to do with that just man- -I have suffered- -in a dream- -	_____	_____

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That Pilate's wife should have known enough of Jesus : or should thus have addressed her husband on the judgment seat (M. . XXVII. 19), and that her proceeding should have come to the knowledge of this Evangelist ; seem very improbable circumstances : and the statement appears in no other Gospel.

20 to 23. (*Question between Pilate and chief Priests-whether to release Jesus or Barabbas.*)

24. *Pilate washed his hands before the multitude.*

26. *When he had scourged Jesus, he delivered him to be crucified.*

27 to 30. *The soldiers of the Governor took Jesus into the [Pretorium] stripped him, and put on him a scarlet robe : platted a crown of thorns : put it on his head, and a reed in his right hand- - saying, Hail ! King of the Jews.*

spit on him : took the reed and smote him on the head.

31. *Took the robe off him : put on his own raiment ; and led him out to crucify him.*

11 to 14. (*Similar.*)

18 to 23. (*Similar.*)

40. *Not this man but Barabbas.*

15. (*Same.*)

16. *And the soldiers led him away into the Pretorium.*

XXIII. 11. *Herod with his [troops] mocked him- - arrayed him in a gorgeous robe and sent him again to Pilate.*

XIX. 1. *Pilate took Jesus and scourged him.*

18. (*Similar.*)

19. (*Similar.*)

20. (*Similar.*)

2, 3. *The soldiers platted a crown of thorns ; put it on his head : put on him a purple robe ; and said, Hail ! King of the Jews. and smote him with their hands.*

It should seem (Mk. XV. 16—L. XXIII. 11), that the Tetrarch's *soldiers*, not he, nor the soldiers of the Governor, put on the scarlet robe.

4 to 16. *Pilate went forth again : said ; I bring him that ye may know I find no fault in him. Jesus, wearing the purple robe, came forth. The priests - - cried, crucify him- - By our law he ought to die- - He made himself the Son of God. Pilate went again into the judgment hall : said to Jesus- - Thenceforth sought to release him- - The Jews cried- - If thou let this man go thou art not Cæsar's friend. Whosoever maketh himself a King speaketh against Cæsar. - - Then delivered he to them to be crucified.*

17. *He bearing his cross went forth.*

32. *As they came out they found a man of Syria : him they compelled to bear his cross.*

21. (*Same.*)

26. (*Same.*)

Here is another difference, though possibly reconcilable, between St. Matthew's account and St. John's (M. XXVII. 32—J. XIX. 17).

33. *When they were come unto a place called Golgotha ; place of askull.*

22. (*Same.*)

33. - place called Calvary.

to a place called Golgotha

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34. They gave him *vinegar* with *gall*. - When he had tasted he would not drink.

35. And they crucify him, and parted his garments; casting lots.

that it might be fulfilled which was spoken by the prophet: They parted, &c.

23. *Wine mingled with myrrh*. He received it not.

24. (*Same.*)

25. It was the *third* hour: and they crucified him.

there they crucify him; parted his raiments - and the malefactors: one on the right, the other on the left.

where they crucify him, and two others with him, on either side one, and Jesus in the midst.

14. (*Sixth hour.*)

34. *Jesus said: Father forgive them; they know not what they do.*

35. The people stood beholding: the rulers derided; saying - *If he be the Christ, the chosen of God, let him save himself.*

36. And sitting down, they watched him.

37. And set up over his head his accusation.

THIS IS JESUS, THE KING OF THE JEWS.

26. (*Same.*)

THE KING of the JEWS.

38. And a superscription was written over him, in Greek, Latin, and Hebrew. THIS is the KING of the JEWS.

19. *Pilate wrote a title and put it on the cross.*

JESUS of Nazareth, the KING of the JEWS.

20. It was written in Hebrew and Greek and Latin.

Pilate acquitted Jesus of claiming to be King. Therefore the Priests, not Pilate must have written this superscription. With the charge of being the *Son of God*, Pilate did not meddle.

38. Then were two thieves crucified with him.

39 to 43. Persons passing reviled.

44. The thieves also [reviled] him.

27. (*Same.*)

29 to 32. (*Similar.*)

39. One of the malefactors railed.

40. The other rebuked him.

42. And said to Jesus; Lord, remember me, when thou comest [in] thy kingdom.

43. Jesus said, *To-day shalt thou be with me in Paradise.* (*See M. XII. 40, Par. Gosp.*)

These verses of St. Luke (XXIII. 39 to 43) present an unsatisfactory appearance. 1st. In contradicting St. Matthew's statement as to one of the thieves; 2dly. In representing Jesus as returning to Paradise before his three days in the grave.

25. There stood by the cross - his Mother and - Mary Magdalene.

26. When Jesus saw his Mother and the disciple whom he loved; he said to his Mother; Behold thy son!

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27. And to the disciple;
Behold thy Mother! and
from that hour [the] dis-
ciple took her unto his
own home.

It is very remarkable that St. John never after mentions the Mother of Jesus. Not even at the Resurrection. But the verses (J. XIII. 23., J. XIX. 25 to 27, with J. XIX. 34, 35, and XXI. 2, 20 to 24), supply the chief *internal* evidence that St. John was the writer of the Gospel which passes under his name.

45. From the sixth hour
there was darkness over
all the [earth] unto the
ninth hour.

33. (Same.)

44. (Same.)

{ 45. The sun was dark-
ened. The veil of the tem-
ple was rent in the midst.

All note on this prodigy is deferred until the consideration of miracles in general.

46. About the ninth
hour Jesus cried with a
loud voice: *Eli; Eli;
lama sabachthani* - - My
God, why hast thou for-
saken me?

34. (Same.)

How is this exclamation to be interpreted? Was it the agony of pain? or the dissolution of a past illusion, and the abandonment of his missionary claim? St. John, consistently with his doctrine, "CHRIST IS GOD," *omits it*. So does St. Luke; and supplies an address to the Father, found in no other Gospel, and quite of a different character. (L. XXIII. 46.)

"*Eli! Eli! lama sabachthani!*" It is not ours to understand the dying feelings of so rare an enthusiastic and departing spirit. But as many living Christians have drawn out of this passage the awful tenet that the *justice* of a heavenly *Father* would not have been satisfied by the mere *death* of his *Son* as a sacrifice of *atonement* for *human transgression*, unless it had culminated in this mental agony of *despair*; we may venture to seek a more natural interpretation of the dying utterance. The doctrine referred to cannot be deduced from the Gospel of St. Matthew: for all *his* depictions of *The Father* are paternal. Nor can it be cast upon the text of St. John, for he has not even noticed those last words.

If we carefully trace the progress of Jesus' claim to be the long expected Messiah of the Jews, as it is developed in St. Matthew's Gospel; it will be seen that he *began* with the simpler teaching of the Baptist: "*Repent, the kingdom of heaven is at hand.*" (M. IV. 17.) Next, he claimed the *power to forgive sins in himself*. (M. IX. 2.) Then, *some (undefined) authority in heaven*. (M. X. 32.) Then, *the power to cast out devils by the finger of God*. (M. XII. 28.) Afterwards, he declared that JOHN THE BAPTIST WAS THE PROMISED ELLJAH for whom the Jews were waiting as the predicted forerunner of Christ (M. XI. 14—XVII. 11. Advancing further, he declared that he was "*Lord of the Sabbath.*" (M. XII. 8.) That "*all things were delivered to him by his Father:*" and that *none knew the Father but the Son and to whom the Son should reveal him.*" (M. XI. 27.) That "*in the end of the world the Son of Man should send forth his Angels, and gather offenders, to cast them into the FURNACE*

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OF FIRE ; but that the righteous should shine forth in the kingdom of their Father." (M. XIII. 42, 43.) Finally, he declares, or rather leads his disciples to declare, that he IS THE CHRIST, who "came to minister, and to give his life a ransom for many." (M. XX. 28.) THE SON OF THE LIVING GOD : (M. XVI. 16, 17) who should "come to judge the world before some standing there should taste death" (M. XVI. 28) and "from that time forth began Jesus to shew his disciples that he must go unto Jerusalem." (M. XVI. 21.)

He had the full inward conviction that he was the Christ : and was resolved "to do, or die." The opposition which he had ever met with from the priesthood and Pharisees in the provinces ; even the varied treatment which he had received from his own townsmen and from portions of the people ; (M. XIII. 58—L. IV. 29—IX. 53) and lastly his reception *after arriving at Jerusalem* (M. XXI. 15, 16, 46—XXVI. 4) seem to have ultimately assured him that his attempt would terminate in death. We have read his conflicting agonies there : (M. XXVI. 38, 42) more painful in the struggle than death itself. But he persisted up to the last hour of the last scene. After having been nailed for three, or for six, hours to the cross ; (Mk. XV. 25—J. XIX. 14) his sanguine enthusiasm appears to have ebbed with his blood : and his dying words were, "*Eli ! Eli ! lama sabachthani.*"

47. Some said : This man calleth for [Elijah].	35. (Similar.)	_____	_____
48. One filled a sponge with vinegar and gave him to drink.	36. (Same.)	_____	28. Jesus saith, I thirst.
49. The rest said : Let us see whether Elijah will come to save him.	(Similar.)	_____	29. They filled a sponge with vinegar- put it to his mouth.
50. Jesus when he had cried again with a loud voice,	37. Jesus cried with a loud voice,	_____	46. And Jesus [-] cried with a loud voice,
yielded up [his spirit].	and [expired.]	_____	30. When Jesus had received the vinegar, he said ; "It is finished." bowed his head ; and gave up the Ghost.
51. Behold the veil of the temple was rent in twain from the top to the bottom.	38. (Same.)	_____	_____
52. The graves were opened : many bodies of Saints arose :	_____	_____	_____
53. Came out of the graves, after his resurrection ; and appeared unto many.	_____	_____	_____

These verses (M. XXVII. 52, 53) unconnected in time with the preceding verse (51) have no reference to events occurring at the crucifixion, and the absence of them from the other Gospels, raises a suspicion either that they were not sufficiently authentic to be repeated, or that the two verses have been a later interpolation.

As we have now reached to the last of the miracles which occurred before the resurrection, the subjoined synopsis will supply a summary of them in the order they are found in the Parallel Gospels.

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St. LUKE, XXIII.

St. JOHN, XIX.

SYNOPSIS OF MIRACLES.

St. MATTHEW.	St. MARK.	St. LUKE.	St. JOHN.
Leper cleansed VIII. 2	Same . . I. 42	Same . . V. 13	—
Peter's wife's mother — 15	Same . . — 31	Same . . IV. 39	—
Stills a storm . . — 26	Same . . IV. 39	Same . . VIII. 24	—
Legion cast out . . — 32	Same (1) . . V. 13	Same . . — 32	—
Palsy cured . . IX. 6	Same . . II. 11	Same . . V. 25	—
Ruler's daughter raised — 18	Same . . V. 22 42	Same . . VIII. 41 55	—
Issue healed . . — 22	Same . . — 25	Same . . — 44	—
Withered hand XII. 13	Same . . III. 5	Same . . VI. 10	—
Five Loaves XIV. 19 21	Same . . VI. 38 44	Same . . — 9 11	Same . . VI. 9 13
Jesus on sea — 25	Same . . — 49 50	—	Same . . — 19 29
Lunatic cured XVII. 15 18	Dumb spirit IX. 17 26	A spirit . . IX. 38 42	—
Two blind XX. 30	Bartimeus . . X. 46 52	A blind man XVIII. 35 42	—
Preternat. darkness XXVII. 45	Same . . XV. 33	Same . . XXIII. 44	—
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ONLY IN MATTHEW AND MARK.			
Sick brought XIV. 35	Same . . VI. 55	—	—
Daughter cured XV. 22	Same . . VII. 25 26	—	—
Many lame, &c. — 30	Same . . — 32	—	—
Seven loaves — 32 38	Same . . VIII. 5 9	—	—
Fig tree XXI. 19	Same . . XI. 20	—	—
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ONLY IN MATTHEW AND LUKE.			
Centurion's servant VIII. 13	—	Same . . VII. 10	—
One possessed XII. 22	—	Same . . XI. 14	—
<hr/>			
ONLY IN ST. MARK AND ST. LUKE.			
—	Unclean spirit . I. 23	Same . . IV. 33	—
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ADDITIONAL IN MATTHEW.	ADDITIONAL IN MARK.	ADDITIONAL IN LUKE.	ADDITIONAL IN JOHN.
Two blind cured IX. 27	Blind man VIII. 25	Multitude of fishes V. 6	Water into wine II. 9 (1)
Dumb man — 32		Man of Nain raised VII. 15	Nobleman's son IV. 54 (2)
Peter on sea XIV. 28 32		Woman cured XIII. 12	Impotent walks V. 9 (3)
Tribute money XVII. 27		Ten lepers XVII. 12	Ship arrives VI. 21 (4)
		Servant's ear XXII. 51	Man blind IX. 1 (5)
			Lazarus raised XI. 44 (6)
			2nd Mir. of Fishes XXI. 6, 11 (7)
			After the Resurrection

We gather from the foregoing synopsis (1st) That St. Matthew's Gospel contains twenty-four identified miracles ; of which eighteen are repeated in St. Mark : fourteen in St. Luke : and only two of them in St. John's Gospel : and that the remaining four are additional in St. Matthew's. Of these miracles *one only* is noticed in *all the four Gospels* : *the five Loaves*.

(2nd) That St. Mark has twenty miracles : of which nineteen are drawn from St. Matthew : and that only one is an addition of St. Mark's. The smallness of this extra number of miracles so far reflects credit on the integrity of St. Mark's Gospel as borrowed from St. Matthew's.

(3rd) That St. Luke has twenty miracles : of which fourteen are found in St. Matthew's text : one in St. Mark's, and the remaining five are additions by St. Luke. One of these is the raising of the man at Nain.

(4th) And that St. John describes nine miracles : one of which is the five loaves, and the other of them is the miracle of Jesus walking on the sea, appearing also in St. Matthew's,

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and St. Mark's Gospels. The remaining seven are additions by St. John : among them stands prominently the raising of Lazarus.

St. John appears to have been solicitous of having a new series of miracles to support his Gospel : for he begins by declaring their numerical order ; as if to establish their priority over those of any other Gospel. But, unfortunately for this exactness, not only the draught of fishes described by St. Luke (L. V. 6) had precedence ; but St. John's own Gospel shews (J. III. 23—V. 33) that his two first, and even his third miracle (J. V. 9) were all performed *before the Baptist was cast into prison* : when only, according to Matthew's text, Jesus *began* his mission. (M. IV. 12, 17.) If, on investigation, it be found that the *four first visits* of Jesus to Jerusalem, described by St. John, are irreconcilable with the itinerary of Jesus given by St. Matthew, and consequently unauthentic ; then not only the *three first* of St. John's miracles, but the *fifth* (J. IX. 1) and the *sixth*, (his raising of Lazarus, J. XI. 44) will fall along with the visits in which they are embodied.

As to the *fourth* miracle in St. John's list (J. VI. 21) "*immediately the ship was at the land,*" it is not clear that St. John meant to describe a miracle. It may have been raised to that rank by the translator of the text. But if it be taken as a miracle, it is discredited by the parallel passage in St. Matthew's and St. Mark's Gospels (M. XIV. 24—Mk. VI. 53) "*they passed over and came to the land of Genesaret and drew to shore.*" All comment upon the *seventh* and last of St. John's miracles, (J. XXI. 6) operated after the resurrection, may be reserved until we arrive at that chapter.

Amongst the thirty-eight miracles set forth in one or other of the four Gospels are *three* of a person said to have been *raised from the dead* : of which only *one* (the Ruler's Daughter) is mentioned by St. Matthew, St. Mark and St. Luke. The *second* (the man of Nain) only by St. Luke ; and the *third* (Lazarus) only by St. John.

Besides these specified miracles, mention is often made of cures performed on sick persons : and of devils cast out : which last class perhaps we may venture to consider as cases of partial insanity, or of epileptic or other fits. According to the statements of St. Mark (XVI. 9, P. 92) and of St. Luke (VIII. 29, P. 36) Mary Magdalene was seven times cured of some such ail. That Jesus possessed a power of controlling the mind, and to a considerable degree the *physique* of persons in some stages of mental and bodily disease, might be admitted without conceding anything supernatural. That such power exists in thousands of human beings society is now fully aware : and this extraordinary influence of one mind over another has been abundantly exercised not only on temperaments imperfectly sane, or diseased ; but upon persons in the full vigour of health and faculties. We may conclude that a similar influence existed in by-gone ages ; although not then so generally known to exist : and therefore more sparsely brought into action. Jesus charges the sons of those Jews against whom he was defending himself with the practice of it : (M. XII. 27) and deputed it to his disciples. (M. X. 1—XVII. 19, 21.) Is it unreasonable to suppose that Jesus possessed this power ? or that having discovered and applied it with success ; there should have arisen, not only in the minds of the beholders, but in his own, the belief that he possessed supernatural Gifts ? To those visible wonders new magnifications were added by credulity. Upon similar foundations we may constantly observe that the wonderful is dilated into the preternatural. The manner in which each later Gospel puts forth its additional miracles is an exemplification

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of this. St. Mark's text is more free from the defect, he having added but one miracle, which can be accounted for; his Gospel being an abridgment of Matthew's, and written under the supervision of St. Peter, for the use of a Church. But St. Luke's treatise for the information of Theophilus, since adopted as a Gospel, although mainly drawn from the text of St. Matthew, was under no such restraint as St. Mark's: and Luke has taken wider latitude, not only in explanations and variations of his original; but in new parables and new miracles, compiled according to the received credence of the day: and among the last of these stands his "raising of the man at Nain."

St. John goes much further; and, as will eventually be seen, with a deeper object. He omits all Matthew's early history of Jesus; his baptism; his forty days' temptation in the wilderness; his earliest miracles; and substitutes an entirely new itinerary, new facts, new miracles, and new doctrines. Even where he is indubitably writing on the same incident as St. Matthew, he gives a contradictory account of it (*e.g.*, The call of Peter, M. IV. 18 to 21—J. I. 35 to 42—and the final caption of Jesus, M. XXVI. 48 to 50—J. XVIII. 4 to 8.) But St. John was seeking to repair the damage beginning to appear in the Christian edifice by the NON-FULFILMENT OF THE PREDICTIONS contained in the 24th chapter of St. Matthew, and to establish the structure on a new foundation. Therefore he has omitted every portion of Matthew's text which was inconsistent with his own new dogma, "*Christ is God*," and has supplied new peregrinations, new doctrines and new miracles. To accomplish the raising of Lazarus he represents Jesus to have made an express journey to Bethany, taking with him his disciples: Yet not an incident on the way; not a conversation between the disciples and the raised Lazarus! nor does the name of that Lazarus, whether just risen from the dead, or at the subsequent Bethany supper, appear in any Gospel but St. John's.

Similar objections evidently arise to St. Luke's miracle, the "raising of the man at Nain," but as St. Luke's most material additions have been seen to arise from a less authoritative source they are less momentous in their results. Probably some of his additions were extracted from the rejected spurious Gospels.

The feeding with five loaves of five thousand persons in a desert place (which doubtless had its origin in fact; which seems from St. John's admitting it into his text to have been a popularly accepted miracle;—J. VI. 11, P. 41—and which, allowing for exaggeration in the number, might be accounted for without assuming any miracle at all) is minutely recounted in all the Gospels, while the three most astounding regenerations that ever befel humanity are told one of them in the text of the three Evangelists, and the other two only in the Gospel in which the prodigy originates. *And these wonders are noted in no cotemporary history.*

We have before considered (P. 30) the words of Jesus when raising the Ruler's daughter: (M. IX. 24) "*The maid is not dead but sleepeth.*" If that best substantiated resuscitation be doubtful, what credence can be due to the resurrection of Lazarus, or of the man at Nain?

But when we read that "*the sun was darkened*" and that "*there was darkness over all the earth from the sixth hour to the ninth hour*" (omitted by St. John, though he was present, and many witnesses of the crucifixion must have been living when he wrote.) Science supplies the refutation, and compels us to conclude that as this vastest of miracles *cannot* be true, so many of the minor ones probably are either exaggerations of facts, or the invention of credulity. Only an eclipse of the sun could produce such a phenomenon.

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No eclipse ever lasted beyond 6 or 8 minutes ; no solar eclipse is recorded, visible at Jerusalem during the period fixed for the ministry of Christ ; and none could have taken place at the crucifixion which was perpetrated at the passover, when the moon was nearly at full, and on the wrong side of the earth. These three hours of darkness did not scare or scatter the crowd, nor prevent Jesus from discerning his Mother and disciple.

That this system of wonder-working in contrariety to the established order of Nature was not the action of Supreme Intelligence seems to be proved by the small results which it produced. For notwithstanding the loose assertion of St. John that "many believed when they saw the miracles" his own history discloses how few they were who accepted either the miracles or the mission, in comparison with the mass of recusants. Superior classes stood aloof : Waiters upon prophesy rejected them. To those who asked for miracles they were refused. (M. XII. 39—XVI. 1, 4—L. XI. 29—Mk. VIII. 12—L. IV. 23, 24, P. 38.) And if they produced such scanty credence in the age to which they were addressed, what have they effected for succeeding centuries ? which have ever since been divided between the belief, and the doubt or rejection of them : and the demand for new ones. The revelation of but one new great principle in cosmography would have secured more believers then, and in succeeding ages, than all these recorded subversions of the order of Nature.

The transcendental miracle, Christ's reappearance after his resurrection, remains to be considered after the final chapters of the several Gospels.

54. When the centurion, &c., saw the earthquake and those things that were done, they said : Truly this was the Son of God.

39. -saw that he so - gave up the Ghost he said this man was the Son of God.

47. - saw what was done he glorified God, saying ; [THIS MAN WAS INNOCENT].

A Centurion on duty at the crucifixion could scarcely have made up his mind that Jesus was the Son of God. The rectification by Dean Alford of Luke's 47th verse leaves quite a different conclusion. It will be noticed that the earthquake appears only in Matthew's text.

55, 56. Mary Magdalene, Mary the Mother of James and Joses and the Mother of Zebedee's children, which followed Jesus from Galilee, were beholding afar off.

40, 41. There were also women afar off. - Mary Magdalene and Mary the mother of James the less and of Joses and Salome.

42. His acquaintance and the women from Galilee stood afar off beholding.

The Mother of James and Joses was also the Mother of Jesus. Zebedee's children were James and St. John.

31 The Jews besought Pilate that their legs might be broken.

32, 33. The soldiers, seeing Jesus was dead, brake not his legs.

44. But one, with a spear, pierced his side : forthwith [came out] blood and water.

35. He that saw it bare record.

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The water is supposed to have flowed from the pericardium. These incidents appear to corroborate the remark made at J. XIX. 25, 27.

36, 37. These things were done to fulfil the Scriptures; "a bone of him shall not be broken: they shall look on him whom they pierced."

57. When even was come - Joseph of Arimathea,	43. (Similar.)	50. (Similar.)	38. (Similar.)
58. went to Pilate and begged the body of Jesus. Pilate commanded it to be delivered.	43. (Similar.)	52. (Similar.)	(Similar.)
59. Joseph [took down] the body; wrapped it in a clean cloth:	46. (Similar.)	53. (Similar.)	40. (Similar.)
60. and laid it in his own tomb; rolled a great stone to the door - and departed.	(Similar.)	_____	_____
62. Next day the chief Priests and Pharisees came to Pilate.			
63. Saying, Sir, That deceiver said - "After three days I will rise again."			
64. Command that the sepulchre be made sure till the third day.	(See M. XXVIII. 11 to 15.)		
65. Pilate said; Ye have a watch - Go, - make it as sure as ye can.			
66. So they made the sepulchre sure: sealing the stone, and setting [the guard.]			

In the course of the preceding chapter (M. XXVII.) portions of Pilate's proceedings have apparently been described with more of license than justification. But these verses (62 to 66) and the continuation of them (M. XXVIII. 11 to 15) are so pregnant with improbabilities, that they can scarcely be accepted as facts. The non-appearance of them in any other Gospel contributes to such a conclusion. That the Priests should have so well understood the expected reappearance of Christ; when, according to certain passages in St. John's, St. Mark's and St. Luke's Gospels, his disciples themselves did not comprehend it until after his resurrection; that they should have applied to the Governor for a watch when they could provide it on their own authority; that, when informed of the miraculous incidents at the tomb, they should have shut their eyes against conviction and bribed their own watch to declare a lie; that they should pretend to intervene between Pilate's displeasure and their own guard; are palpable inconsistencies.

The last part of the final verse (M. XXVIII. 15)—"And this saying is commonly reported

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St. JOHN, XX.

among the Jews *to this day*,"—shows that the whole passage was not written until years after the crucifixion : so that (if genuine) it *may* assist to some opinion of the period at which Matthew's Gospel was produced.

But if the passage be genuine, those texts (Mk. IX. 32—L. IX. 45, P. 49—XXVIII. 34, P. 58—XXIV. 11, P. 92—J. II. 22, P. 17), which declare the non-comprehension, by the disciples, of Jesus' predicted rising on the third day ; as well as the exclusion by the same Evangelists of the verses M. XXVII. 62 to 66, and of verses M. XXVIII. 11 to 15 ; and of the promise of Jesus to reappear in Galilee, (M. XXVI. 32) become yet more unintelligible ; unless the object have been to adopt Christ's reappearances in Jerusalem, as recorded by St. John, in preference to those by St. Matthew in Galilee.

(We have now reached the FIFTH INTERVAL where St. Matthew and St. John are treating of the same incidents at the same point of time—The Resurrection.)

That general identity with the main text of St. Matthew which from the commencement of his third chapter has hitherto distinguished the chief portions of St. Mark's and St. Luke's Gospels may still be traced (but with variations) as far as the seventh verse of St. Mark and the sixth verse of St. Luke in these their final chapters. But there all resemblance to St. Matthew's text ceases, and what remains in St. Luke's is either original, or assimilated to St. John's.

1. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. Behold, there was a great earthquake ; for the Angel of the Lord descended from heaven, came, and rolled back the stone [-] and sat upon it.

3. His countenance was like lightning and his raiment white as snow.

4. And for fear of him the keepers did shake and became as dead men.

5. The Angel said unto the women ; Fear not ye I know ye seek Jesus which was crucified.

6. He is not here, for he is risen as he said : come, see the place where the Lord lay.

1. When the sabbath was past, Mary Magdalene and Mary the mother of James and Salome, very early in the morning, the first day of the week, came unto the sepulchre ; at the rising of the sun.

4. And they saw the stone was rolled away : for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment.

and they were affrighted.

6. He saith unto them Be not affrighted ; Ye seek Jesus of Nazareth which was crucified.

He is risen he is not here.

Behold the place where they laid him.

1. Upon the first day of the week, [at deep dawn] they (L. XXIII. 55) came unto the sepulchre : bringing spices which they had prepared.

2. And they found the stone was rolled away from the sepulchre.

3. [But on entering in they] found not the body of the Lord Jesus.

4. And behold - two men stood by them in shining garments.

5. And as they were afraid, and bowed - to earth, they said unto them ; Why seek ye the living among the dead ?

6. He is not here : but is risen.

1. The first day of the week cometh Mary Magdalene, early [while] it was yet dark, to the sepulchre.

and seeth the stone taken away from the sepulchre.

St. MATT., XXVIII.

7. And go quickly, tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee : there shall ye see him. Lo ! I have told you.

8. And they departed quickly from the sepulchre, with fear and great joy : and did run to bring his disciples word.

St. MARK, XVI.

7. But go - tell his disciples, and Peter,

that he goeth before you into Galilee ; there shall ye see him as he said unto you.

8. And they went out and fled from the sepulchre ; for they trembled and were amazed ; neither said they anything to any man : for they were afraid.

St. LUKE, XXIV.

remember how he spake unto you when he was yet in Galilee ;

saying, the Son of man must be delivered [up] - and be crucified, and the third day rise again. And they remembered his words.

9. And returned from the sepulchre, and told all these things to the eleven, and to all the rest.

St. JOHN. XX.

(At these verses (Mk. XVI. 8 ; L. XXIV. 9) St. Mark and St. Luke entirely depart from Matthew's Gospel.)

9. And behold Jesus met them : saying, All hail ! and they held him by the feet and worshipped him.

10. Then said Jesus ; Be not afraid ; Go tell my brethren that they go into Galilee : and there shall they see me.

M. XXVIII. 11 to 15. [While] they were going, some of the watch came into the city, and [told] the chief Priests all the things that were done. They assembled with the elders : took counsel : gave large money to the soldiers, saying ; Say ye, his disciples came by night and stole him - while we slept. And if this come to the governor's ears, we will persuade him and secure you. So they took the money and did as they were taught - And this saying is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Galilee into [the] mountain where Jesus had appointed them.

17. When they saw him they worshipped him : but some doubted.

18. And Jesus came and spake to them, saying ; All power is given to me in heaven and earth.

(Not to interrupt the narrative of the resurrection, this passage is commented upon at the end of the 27th chapter of St. Matthew, P 89.)

ST. MATT., XXVIII.

ST. MARK, XVI.

ST. LUKE, XXIV.

ST. JOHN, XX.

19. Go ye [make disciples] of all nations : BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

This verse (M. XXVIII. 19) *has the appearance of being apocryphal*. The doctrine of Father, Son and Holy Ghost is not sustained by any other passage either in St. Matthew's, St. Mark's or St. Luke's Gospel, nor the requisition to baptize by any instance of baptism in the synoptic Gospels operated either by Jesus or by his disciples. Baptism appears to have been adopted from Matthew's text by St. Mark (Mk. XVI. 16) *only : but forms portion of the rejected twelve verses of Mark's final chapter*. One text of St. John's (III. 22, P. 18—*but appearing in St. John's record of that first visit of Jesus to Jerusalem which took place before the incarceration of the Baptist*) states that Jesus "came into Judea and baptized" and another of his texts declares that "*Jesus did not baptize : but his disciples*" (J. IV. 2, P. 19.) But neither the Instructions of Jesus to his twelve disciples, when he sent them, two by two to preach ; (M. X. 7) nor to the seventy others, who (*according to St. Luke only*) were dispatched on a like mission, *make any mention of baptizing* (L. X. 1 to 12, P. 33).

On those occasions in Matthew's Gospel where the "*Spirit of God*" is mentioned (M. III. 16—XII. 28, 32) it is evident that the "*Influence of God*" is intended. And even in the instances where it is found in St. John's Text : viz., the Baptist's account of the Spirit descending upon Jesus (J. I. 33) ; and the "*comforter*" in Jesus' parting discourse (J. XIV. 26—XV. 26—XVI. 7, P. 74, 75) it expresses *an influence*. Here it appears to denote *three persons as the God*.

20. Teaching them to observe all things whatsoever I have commanded you. And lo ! I am with you alway ; even unto the end of the world. Amen.

But we see from this final verse (M. XXVIII. 20) that the second coming of Christ in that Generation is never lost sight of in St. Matthew's Text.

ST. MARK, XVI.

9. When Jesus was risen the first day of the week, he appeared first to Mary Magdalene out of whom he had cast seven devils.

10. She went and told them that had been with him as they mourned--

11. And they believed not.

(The following verses of Mark are wanting in the two oldest MSS. ; the Vatican and the Sinaistic.)—Alford.

12. After that he appeared in another form unto two of them as they walked and went into the country.

ST. LUKE, XXIV.

10. It was Mary Magdalene and Joanna and Mary the mother of James, and other women with them, which told these things to the apostles.

11. Their words were as idle tales, and they believed not.

12. But Peter arose and ran unto the sepulchre : stooped down : beheld the linen clothes lying : and departed.

13. Behold, two of them went to Emmaus--

ST. JOHN, XX.

2. Then she runneth to Simon Peter and to the other disciple whom Jesus loved, and saith ; They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter went forth and that other disciple--to the sepulchre. The other disciple came first : stooping down saw the linen clothes lying

6. Then cometh Peter--went into the sepulchre seeth the linen clothes lie :

7. And the napkin--wrapped together in a place by itself.

9. For as yet they knew not the Scripture that he must rise from the dead.

10. The disciples went unto their own home.

St. MARK, XV., XVI.

St. LUKE, XXIV.

St. JOHN, XX.

- 14, 15. As they talked *Jesus drew nigh and went with them.*
16. But their eyes were holden that they should not know him.
- 17 to 27. (*Their conversation.*)
28. They drew nigh to the village; and he made as if he would have gone farther.
29. They say to him; Abide with us- -the day is far spent: and he went in to tarry with them.
30. As he sat at meat with them he took bread, blessed, brake it, and gave to them.
31. Their eyes were opened; they knew him: and he vanished out of their sight.
33. They rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and those that were with them.
34. Saying, the Lord is risen; and hath appeared unto Simon (!)
35. And they told how Jesus was known of them in breaking of bread.
36. As they spake, Jesus himself stood in the midst, - said; Peace be unto you.
37. But they were terrified, and supposed they had seen a spirit.
38. He said; Why . . . do thoughts arise in your hearts.
39. Behold my hands and my feet! - Handle me- -a spirit hath not flesh and bones as ye see me have.
40. And he shewed them his hands, and his feet.
41. While they yet believed not for joy- -he said; "Have ye here any meat?"
42. And they gave him a piece of a broiled fish and of a honeycomb.
43. And he took it and DID EAT before them.
45. Then opened he their understanding- -of the scriptures.
46. And said- -Thus it behoved Christ to suffer: and to rise from the dead the third day!
47. And that repentance and remission of sins should be preached among all nations beginning at Jerusalem.
48. And ye are witnesses of these things.
49. And behold I send the promise of my Father upon you; but tarry ye in the city till ye be endued with power from on high.
13. And they went and told it unto the [rest:] neither believed they them.
14. Afterwards he appeared unto the Eleven [themselves] as they sat at meat.
- and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen him after he was risen.
15. And he said unto them; Go ye into all the world; and preach the Gospel to [the whole creation.]
16. He that believeth and is baptized shall be saved: but he that believeth not shall be [condemned.]

11. But Mary stood without at the sepulchre weeping; stooped down and looked in- -
12. Seeth two angels in white- - where Jesus had lain.
13. Who say; Why weepest thou? -
14. She turned herself back: saw Jesus: knew not that it was Jesus.
15. Jesus said: Why weepest thou? Whom seekest thou? She supposing him to be the gardener said; Sir, if thou have borne him hence, tell me where thou hast lain him- -
16. Jesus said to her, Mary! she turned, and said; Master!
17. Jesus said; Touch me not: for I am not yet ascended to my Father: but go to my brethren and say; I ascend to my Father and your Father and to my God and your God.
18. Mary Magdalene came and told the disciples that she had seen the Lord; and that he had spoken these things unto her.

19. The same day at even- -when the disciples were assembled, came Jesus; and stood in the midst and saith unto them: Peace be unto you-

20. And- -he shewed them his hands, and his side. then were the disciples glad when they saw the Lord.

(First Reappearance to the Disciples.)

21. Then said Jesus again; Peace be unto you: (as my Father hath sent you, even so send I you.)

22. And he breathed on them; and saith- -Receive the Holy Ghost.

St. MARK, XVI.

17. These signs shall follow them that believe. In my name they shall cast out devils: they shall speak with new tongues.

18. They shall take up serpents: and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover.

19. So then after the Lord had spoken unto them, he was received up into heaven and SAT ON THE RIGHT HAND OF GOD.

20. And they went forth and preached everywhere the Lord working with them and confirming the word [by the signs that followed.]

St. LUKE, XXIV.

50. And he led them out as far as Bethany, and he lifted up his hands and blessed them.

51. And while he blessed them he was parted from them and carried up into heaven.

52. And they worshipped him and returned to Jerusalem with great joy.

53. And were continually in the Temple praising and blessing God.

St. JOHN, XX.

23. Whosoever's sins ye remit they are remitted: whosoever's ye retain, they are retained.

(Contra L. XXIV. 33.)

(See J. XX. 20.)

} 24. But Thomas one of the twelve
} was not with them when Jesus came,
25. The other disciples said to
} him; We have seen the Lord. But
} he said, Except I shall see in his
} hands the print of the nails. -I will
} not believe.

St. JOHN XX.

26. After eight days again his disciples were within and Thomas with them. Then came Jesus -and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and [put] it into my side: and be not faithless but believing.

28. Thomas answered, My Lord and my God. (*End Reappearance to the Disciples.*)

29. Jesus said, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed.

30. And many other signs did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that JESUS IS THE SON OF GOD; and that believing ye [may] have life [in] his name.

St. JOHN XX.

We gather from these chapters (M. XXVIII.—Mk. XVI.—L. XXIV.—J. XX.) and from the succeeding chapter of St. John (J. XXI.) that the Reappearances of Christ are as follows.

St. Matthew relates two. The first to Mary Magdalene along with the Mother of Jesus; on their way from the Sepulchre, "as it began to dawn;" when Jesus repeated the Angel's previous message to the disciples to go into Galilee to meet him. (M. XXVIII. 10.) The second, in Galilee, in an appointed mountain. (M. XXVIII. 16.) And this is the only reappearance to the disciples which is in unison with Jesus' declaration before his death. (M. XXVI. 32—Mk. XIV. 28.)

St. Mark mentions three Reappearances. The first to Mary Magdalene alone (Mk. XVI. 9) but without the particulars given by St. John. The second in an unknown form to two

ST. JOHN, XX.

persons as they went into the country (Mk. XVI. 12) which appears to have been a brief adoption of the first reappearance described by St. Luke. (L. XXIV. 13 to 31.) And the third "unto the eleven as they sat at meat" (Mk. XVI. 14) which may be the second reappearance described by St. John (J. XX. 19) but which St. Mark concludes with Jesus being carried up into Heaven: where (as St. Mark avers) *he sat on the right hand of God!* (Mk. XVI. 19.) It is to be observed that all these reappearances described by St. Mark are contained in the twelve last verses of his final chapter which tradition has stated to have been rejected by the Ebionites.

St. Luke has two reappearances. The first of them (which appears to have originated with St. Luke) to two persons, not Apostles, who passed the day in conversation with an unknown Being, who, after breaking bread with them, vanished. When they knew that it was Jesus. (L. XXIV. 31.) The second (which has similarity of time and place with the second reappearance of St. John) on the same evening, to the Eleven at Jerusalem: when according to St. Luke, Jesus ate fish and honeycomb; and after explaining to them the scriptures concerning himself, "led them out as far as Bethany, blessed them, and was carried up into heaven." (L. XXIV. 50.)

St. John describes four reappearances. The first to Mary Magdalene, alone, at the sepulchre. There the absence of all notice of the Mother of Jesus strikes us with surprise. (J. XX. 15.) The second, to the disciples, on the same evening, at Jerusalem. (J. XX. 19.) The third, to the disciples, after eight days, at Jerusalem. (J. XX. 26.) And the fourth to seven of the disciples at the sea of Tiberias. (J. XXI. 1.) All these four reappearances are irreconcilable with the Reappearance to the Eleven in a mountain of Galilee as recorded by St. Matthew. If the first of them, the visit by Mary Magdalene, solely, (J. XX. 1) to the sepulchre, be correct, her visit in company with the mother of Jesus (M. XXVIII. 1—Mk. XVI. 1—L. XXIV. 1) recorded by all the synoptic Gospels, cannot be so. For how could the Magdalene after having visited the sepulchre, alone, "while it was yet dark," and after having returned to the sepulchre, and there seen Jesus by day light (J. XX. 2, 11, to 16) and received from him the message for his disciples, "that Jesus was ascending to his Father:" how could she return along with the Mother of Jesus "as it began to dawn" (M. XXVIII. 1), in the expectation of finding the body of Jesus in its sepulchre, and there receive from the Angel (M. XXVIII. 7), and afterwards from Jesus himself (M. XXVIII. 10), the message for his disciples "to go into Galilee and there they should see him?" And a still more inconsistent result would follow if we reverse the order of the two visits. St. John's second and third reappearances are equally subject to the same objections: the second of them being at Jerusalem on the same evening and the third of them also at Jerusalem eight days after; when, according to St. Matthew's text, the disciples were all gone into Galilee, there saw Jesus, and received his final commands.

Yet, from such data as these, St. Paul wrote to his Corinthian Proselytes (1 Cor. XV. 5 to 8) that Jesus "was seen of above five hundred brethren at once!" He might as justifiably, and with more *vraisemblance*, have asserted that Jesus had reappeared at mid-day in the Temple, and thence had ascended into Heaven in view of all the people of Jerusalem.

The fourth of St. John's reappearances will be further noticed in its place, after his twenty-first chapter.

ST. JOHN, XXI.

1. After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.
2. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, (*James and St. John*) and two others of his disciples.
3. Simon Peter said unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5. Jesus saith unto them, Children, have ye any [fish]? They answered him, No.
6. He said--Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were unable to draw it for the multitude of fishes.
7. Therefore that disciple whom Jesus loved saith unto Peter, *It is the Lord!* Peter, hearing it--did cast himself into the sea. - - (*Third Reappearance to disciples.*)
8. The other disciples came [in the boat] dragging the net with fishes.
9. As soon as they [went on shore], they saw a fire of coals, and fish laid thereon and bread.
10. Jesus said, Bring the fish which ye have now caught.
11. Simon Peter went afterwards and drew the net to land full of great fishes, an hundred and fifty and three: and for all there was so many, [the net was not rent.]
12. Jesus saith unto them, *Come and dine.* [Now] none of the disciples durst ask him, *Who art thou?* knowing that it was the Lord.
13. Jesus cometh, and taketh [the] bread, and giveth them, and the fish likewise.
14. This is now the third time that Jesus [was manifested] to his disciples after that he was risen from the dead.
15. When they had dined, Jesus saith to Peter, Simon, lovest thou me more than these? He saith, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16. He saith unto him the second time, Simon, &c.- - He saith unto him, [keep] my sheep.
17. He saith unto him the third time, Simon, &c.- - Jesus saith unto him, Feed my sheep.
18. Verily, I say unto thee, *When thou wast young, thou girdest thyself and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.*
19. *This spake he, signifying by what death he should glorify God.* When he had thus spoken, he said, Follow me.
20. Peter, turning about, seeth the disciple whom Jesus loved, following; who also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?"
21. Peter seeing him, saith to Jesus, Lord, and what shall this man do?
22. Jesus saith unto him, IF I WILL THAT HE TARRY TILL I COME, what is that to thee? [do thou follow] me.
23. Then went that saying abroad among the brethren that that disciple [was not to die]: yet Jesus said not unto him [that he was not to die]; but, if I will that he tarry till I come, what is that to thee?
24. This is the disciple which testifieth of these things, and we know his testimony is true.
25. There are also many things which Jesus did, the which if they should be written every one, I suppose that the world itself could not contain the books that should be written.

This chapter, (J. XXI.) the contents of which are unnoticed by St. Mark or St. Luke, has the appearance of a POSTSCRIPT to St. John's Gospel. But no portion of his text more contributes to disclose the object of his Gospel than this final chapter. In no part of it has he taken greater liberty with the miraculous. There are no less than four representations of the preternatural. (v. 4, 6, 9, 12.)

Although the seven disciples who are asserted to have been present at the sea of Tiberias had previously *twice met, and known*, Jesus, on his reappearances to them in Jerusalem; (J. XX. 19, 26) yet St. John calls in aid a miracle to effect, on this final occasion, their recognition of him. That miracle is evidently a Readaptation of the one operated at the call of Peter, in the presence of St. John; (L. V. 4 to 11 P. 16), but which John omitted in its original place, in order to make precedence for his own miracle at Cana. (J. II. 5 to 7, P. 16.)

The Sea of Tiberias is the locality chosen. It assimilates to, without admitting, Matthew's Reappearance of Jesus in a mountain of Galilee, so contradictory to those of St. John at Jerusalem.

The prediction of Peter's martyrdom (which, as tradition has informed us, occurred A.D. 66,

ST. JOHN XXI.

or about thirty years before the accepted date of St. John's Gospel) is evidently a prophecy *after the event*. The words, "when thou wast young," (V. 18) betray the author and the lateness of the Prediction.

But the boldest of these pretensions seems to be in recording a *third Reappearance of Christ to his disciples*, for no other discoverable object than to introduce that conversation between Jesus and St. Peter (15 to 22) which terminates in *supplying St. John with a text in his own Gospel, available for him to refute the then prevailing expectation of Christ's second coming and of an end to the world in that Generation*. For St. John had so completely excluded from his Gospel every one of the prophecies contained in the twenty-fourth and twenty-fifth chapters of St. Matthew, and all trace of Matthew's notable text, "THERE BE SOME STANDING HERE WHICH SHALL NOT TASTE DEATH TILL THEY SHALL SEE THE SON OF MAN COMING IN HIS KINGDOM;" (M. XVI. 28) that he had left no apparent ground, in his own Gospel, for the opinion which he desired to contradict.

To supply that deficiency, he introduced the not very momentous conversation detailed in this chapter, terminating (V. 22) with "If I WILL THAT HE TARRY TILL I COME, *what is that to thee?*" And the rectification of this text afforded him the means of combating that general expectation which he was endeavouring to obliterate; the real source of which was in St. Matthew's Gospel.

The hyperbolic style of the final verse of St. John's Gospel is a pregnant indication of his character. But it will scarcely contribute to obtain for his text that credence to which he aspired (XX. 31) from a race which is thirsting for some trustworthy assurance respecting its destiny beyond the grave.

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